

BUDDHISM IN ENGLISH

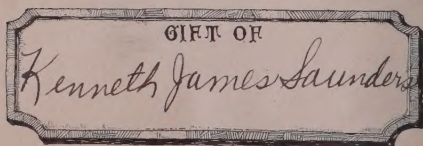
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BY

NISHU UTSUKI

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To Prof. K. J. Saunders,
with the Editor's compliments

Nishu Utsuki

Ryukoku Daigaku,
Kyoto, Japan.

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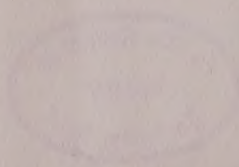
BUDDHISM IN ENGLISH

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1976



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And on Lord Buddha, waiting in that sky,
Came for our sakes the five sure signs of birth,
So that the Devas knew the signs, and said
"Buddha will go again to help the World."
"Yea!" spake He, "now I go to help the World
This last of many times; for birth and death
End hence for me and those who learn my Law.
I will go down among the Çākhyas,
Under the southward snows of Himālay,
Where pious people live and a just King."

That night the wife of King Çuddhodana,
Māyā the Queen, asleep beside her Lord,
Dreamed a strange dream; dreamed that a star from
heaven—

Splendid, six-rayed, in colour rosy-pearl,
Whereof the token was an Elephant
Six-tusked, and whiter than Vahūka's milk—
Shot through the void; and, shining into her,
Entered her womb upon the right. Awaked,
Bliss beyond mortal mother's filled her breast,
And over half the earth a lovely light
Forewent the morn. The strong hills shook; the waves
Sank lulled; all flowers that blow by day came forth
As 'twere high noon; down to the farthest hells
Passed the Queen's joy, as when warm sunshine thrills
Wood-glooms to gold, and into all the deeps
A tender whisper pierced. "Oh ye," it said,

"The dead that are to live, the live who die,
Uprise, and hear, and hope! Buddha is come!"
Whereat in Limbos numberless much peace
Spread, and the world's heart throbbed, and a wind blew
With unknown freshness over lands and seas.
And when the morning dawned, and this was told,
The grey dream-readers said "The dream is good!
The Crab is in conjunction with the Sun;
The Queen shall bear a boy, a holy child
Of wondrous wisdom, profiting all flesh,
Who shall deliver men from ignorance,
Or rule the world, if he will deign to rule."

In this wise was the holy Buddha born.

Queen Māyā stood at noon, her days fulfilled,
Under a Palsa in the Palace-grounds,
A stately trunk, straight as a temple-shaft,
With crown of glossy leaves and fragrant blooms;
And, knowing the time come—for all things knew—
The conscious tree bent down its boughs to make
A bower about Queen Māyā's majesty;
And Earth put forth a thousand sudden flowers
To spread a couch; while, ready for the bath,
The rock hard by gave out a limpid stream
Of crystal flow. So brought she forth her child
Pangless—he having on his perfect form
The marks, thirty and two, of blessed birth;

of which the great news to the Palace came.
But when they brought the painted palanquin
To fetch him home, the bearers of the poles
Were the four Regents of the Earth, come down
From Mount Sumeru—they who write men's deeds
On brazen plates—the Angel of the East,
Whose hosts are clad in silver robes, and bear
Targets of pearl: the Angel of the South,
Whose horsemen, the Kūmbhandas, ride blue steeds,
With sapphire shields: the Angel of the West,
By Nāgas followed, riding steeds blood-red,
With coral shields: the Angel of the North,
Environed by his Yakṣas, all in gold,
On yellow horses bearing shields of gold.
These, with their pomp invisible, came down
And took the poles, in cast and outward garb
Like bearers, yet most mighty gods; and gods
Walked free with men that day, though men knew not:
For Heaven was filled with gladness for Earth's sake,
Knowing Lord Buddha thus was come again.

—*Sir Edwin Arnold, "The Light of Asia"*—

CHAPTER II

WHO IS GĀUTAMA?

Gāutama was the son of a rāja, a kind of petty chieftain of the Çākya clan, who were settled some hundred miles north of the Ganges, on the spurs at the foot of the Himālaya range. The date of his birth is not quite certain, as the oldest authority on the point, the Dīpavaṃsa, gives two inconsistent accounts of the period that elapsed between his time and that of Aṣoka. But it can be fixed with sufficient accuracy at between the middle and the end of the sixth century B.C., a period during which the conditions of the valley of the Ganges underwent no material change.

He was married in early youth to his first cousin, the daughter of the rāja over the neighbouring clan of the Koliyans, whose principal village was only a few miles from the village of Kapila-vatthu, in which he was born. We hear nothing more till his twenty-ninth year, when, after a long spiritual struggle, the causes and the nature of which we may guess at, but shall never exactly know, he finally abandoned his home. After first studying under teachers of repute, from whom he derived no satisfactory solution of the problems of life, he devoted himself for six years to the strictest penance, by which men

then thought that they could obtain the mastery over the gods. Though his efforts in this direction were such, that we are told of his fame having spread abroad like the sound of a great bell hung in the skies, this also led to no lasting peace. And in his thirty-fifth year he passed through a second great mental crisis, the details of which, as described in Buddhist books with all the poetry the Indian mind was at that time master of, are curiously similar to those of the temptation in the wilderness. The end of this struggle was reached when, under the famous Bo-tree at Buddha Gayā, he attained to that state of mind which was afterwards called Buddhahood, and found at last a final solution of all his doubts and all his difficulties in the power over the human heart of inward self-culture and of love to all other beings.

After a struggle with the not unnatural hesitation whether it would be of any use to make these views known to others, he decided to proclaim publicly the truth he thought he had discovered; and for forty-five years he walked from place to place in the valley of the Ganges publishing the good news, and gathering round him a small band of earnest and faithful followers, the earliest members of his afterwards famous Order. At last, having gained a considerable measure of success, he died peacefully, in the midst of his disciples, in his eightieth year, at Kuṣi-nagara in Vesālī, not very far beyond the Ganges from the scene of his early studies.

Such are the simple facts of the career of the man

whose life has been more momentous in its influence upon a large proportion of the human race than that of any other man who has ever lived. But is this the view of Gāutama's life which has been recorded by his disciples in the Buddhist books themselves?

The analogy of similar records in the case of other religious founders, would lead us to expect that the followers of the great Indian teacher would not be satisfied by looking upon their master as a mere ordinary man; and this expectation is abundantly fulfilled. They endeavoured to give expression to their deep feelings of homage and of hero-worship, to their deep sense of inferiority, to the deep impression made upon them by the personal power of a character quite unequalled among all the men they knew or heard of, by describing the glory and the grandeur of their Buddha in poetical and figurative language always liable to be misunderstood, and hardening too soon into erroneous beliefs.

—*T.W. Rhys Davids, "The Hibbert Lectures," 1881—*

CHAPTER III

PRINCE SIDDHĀRTHA

As with other men who afterwards became famous, many marvellous stories have been told about the mira-

culous birth and precocious wisdom and power of Gāutama; and these are not without value, as showing the spirit of the times in which they arose and grew. It is probable that his having been an only child, born, as it were, out of due time, the subsequent death of his mother, and other details of the story may be due to this instinctive feeling that his birth must have been different from that of ordinary men.

Even the name Siddhartha, said to have been given him as a child, may have been a subsequent invention, for it means 'he who has accomplished his aim.' But parents of Cuddhodana's rank have never shown much aversion for grand names, and other Siddhārthas are mentioned who were not at all peculiarly successful in accomplishing their desires. However it may be, his family name was certainly Gāutama. Any other names given to the founder of Buddhism are not names at all, but titles.

To the pious Buddhist it seems irreverent to speak of Gāutama by his mere ordinary and human name, and he makes use, therefore, of one of those numerous epithets which are used only of the Buddha, the Enlightened One. Such are Çākya-siṃha, 'the lion of the tribe of Çākya;' Çākya-muni, 'the Çākya sage;' Sugata, 'the happy one;' Saṭthā, 'the teacher;' Jina, 'the conqueror;' Bhagavā, 'the blessed one;' Loka-nātha 'the Lord of the world;' Sarvajña, 'the omniscient one;' Dharma-rāja, 'the king of righteousness,' and many others. These expressions, like

the Swan of Avon, may have had very real significance in moments of poetic fire. But their constant use among the Buddhists tended, not to bring into clearer vision, but to veil the personality of Gāutama, and their constant use as names by modern writers arises simply from mistake.

There seems to be no reason to doubt that Gāutama was very early married to his cousin the daughter of the rāja of Koli; but the next episode in the biographies is probably due to the influences just referred to. According to most of the southern accounts, his relations soon after complained in a body to the rāja Çuddhodana that his son, devoted to home pleasures, neglected those manly exercises necessary for one who might hereafter have to lead his kinsmen in case of war. Gāutama, being told of this, is said to have appointed a day by beat of drum to prove his skill against all comers, and by surpassing even the cleverest bowmen, and showing his mastery in 'the twelve arts', to have won back the good opinion of the complaining clansmen. The Sanskrit accounts make this competition take place before his marriage, and for the hand of his wife. No reliance can therefore be placed on the actual occurrence of this episode, the rise of the story being easily explicable, as suggested above, by the universal desire to relate wonderful things of the boyhood of men afterwards famous. It is instructive to notice that we find most discrepancies in the accounts of those parts of the story which are most

improbable, a consideration which confirms, I think, the authority of those other parts, in themselves not improbable, in which all the accounts agree.

This is the solitary record of his youth. We hear nothing more until in his 29th year, Gāutama suddenly abandoned his home to devote himself entirely to the study of religion and philosophy. All our authorities agree in the reason they assign for this momentous step. A deity appeared to him in four visions, — under the forms of a man broken down by age, of a sick man, of a decaying corpse, and lastly, of a dignified hermit — the visions appearing only to Gāutama and his attendant Channa, who was each time specially inspired to explain to his deeply moved master the meaning of the sight. The different versions of this story contain various discrepancies in minor details; and the mere sight of an old or diseased stranger, or even of a dead body, would be insufficient of itself to work so powerful an effect on the mind of one who was not already keenly sensible to the mysteries of sorrow and of death. But we find in this ancient tradition an expression — inadequate it may be, and even childish — of what in the main we must ourselves believe to be the true explanation of the cause which induced Gāutama to abandon his family and his home. He was probably not the first — he was certainly not the last — who, in the midst of prosperity and comfort, has felt a yearning and a want which nothing could satisfy, and which have robbed of

their charm all earthly gains and hopes. This vague dissatisfaction deepens with every fresh proof of the apparent vanity of life, and does not lose but gains in power when, as is reported in the case of Gāutama, it arises more from sympathy with the sorrows of others than from any personal sorrow of one's own. At last, the details of daily life become insupportable; and the calm life of the hermit troubled with none of these things seems a haven of peace, where a life of self-denial and earnest meditation may lead to some solution of the strange enigmas of life.

Such feelings must have become more and more ascendant in Gāutama's mind, when about ten years after his marriage, his wife bore him their only child, a son named Rāhula; and the idea that this new tie might become too strong for him to break, seems to have been the immediate cause of his flight. According to the oldest authorities of the Southern Buddhists, the birth of his son was announced to him in a garden on the river-side, whither he had gone after seeing the fourth vision,— that of the hermit. The event was not then expected, but he only said quietly, 'This is a new and strong tie I shall have to break,' and returned home thoughtful and sad. But the villagers were delighted at the birth of the child, their rāja's only grandson.

Gāutama's return became an ovation, and he entered Kapilavastu amidst a crowd of rejoicing clansmen. Among the sounds of triumph which greeted his ear, one especially

is said to have attracted his attention -- A young girl, his cousin, sang a stanza, "Happy the father, happy the mother, happy the wife of such a son and husband." In the word 'happy' lay a double meaning; it meant also 'freed,' delivered from the chains of sin and of transmigration, saved. Grateful to one who at such a time reminded him of his highest thoughts, he took off his necklace of pearls, and sent it to her, saying, 'Let this be her fee as a teacher.' She began to build castles in the air thinking 'Young Siddhārtha is falling in love with me, and has sent me a present,' but he took no further notice of her, and passed on. "

—*T. W. Rhys Davids, "Buddhism"*—

CHAPTER IV

GREAT ENLIGHTENMENT

The problem the prince had before him was how to get rid of old age, disease, and death, which is tantamount, from the Hindu standpoint, to the question as to how to be liberated from the necessity of being born again and again. Not a metaphysical but a practical problem. Not actually the question "What is Truth?" but the question, "How to attain Perfection?"

The Indian philosopher, fundamentally different in this

respect from his western colleague, does not and never did want to discover Truth for the sake of Truth, that is to say merely in order to *know*; but he wanted it solely as a means to liberation. There were many at the time of Buddha, as indeed also previously, who pretended to have solved the problem of Liberation, and all of these solutions apparently belonged to one of three classes: firstly there was that of the orthodox or Vaidikas, who insisted faith in the Vedas and sacrifice was the one path to be followed; secondly there was the belief as old as the Vedas that asceticism, understood as a victory of the mind over the body, was the safest way to perfection; and lastly there was that of the philosophers who asserted that knowledge, *i.e.*, the perfect comprehension of the special philosophical system they severally proclaimed, with or without a certain practice of concentration called Yoga, was essential for the attainment of the highest goal.

The first of these three paths had ceased to be fashionable at the time in which we are interested, or at least in those regions of Northern India with which we are concerned; so the Prince when starting upon his search after truth vacillated between the other two, and actually tried both of them, one after the other, first philosophy and then asceticism. He became successively the disciple of two famous philosophers, living as recluses somewhere in or near the Nepalese Himalaya, named Alara Kalama and Uddaka Rāmaputta, both of whom taught a variety of the philosophy known as Sāṃkhya-Yoga from the

great epic Mahābhārata. He succeeded in mastering so completely these two systems that Alara asked him to become his associate, while Uddaka was even prepared to make him the leader of his school. Neither system, however, satisfied our Prince, because in his opinion the liberation taught was incomplete in both cases: the so-called liberated soul was not actually liberated from the limitations of individuality and was deemed to return to worldly existence, although only after an enormous period of rest.

He then turned to asceticism, and, knowing that patience was essential here, practised many varieties of it for six long years. Towards the end of this period he lived at Urvella, near Buddhagayā, in the company of five other ascetics, who had recognised his greatness, and had resolved to wait until "the ascetic Gāutama," as he was called, would have reached Enlightenment. But they waited in vain; for, after having reduced his body to almost a skeleton, he fell down one day on the floor unconscious, and he was believed to be dead. He recovered, however, and then the bitter knowledge dawned upon him that he had been on the wrong path for so many years. "Whatever hard austerities there are in the world," so he is reported to have said to himself, "all those austerities I have experienced. And I have not reached that incomparable highest peace. Surely, this is not the right way to Liberation." So he began again to take regular food, and his companions, believing that he had

fallen from the ideal, abandoned him and went to Benares. He then sat down under a fig-tree (which became famous afterward as the Bodhi Tree or Tree of Enlightenment) and began to reflect deeply. He remembered how once in the days of his boyhood, while he was sitting under a tree in the garden of the palace, he attained involuntarily a certain mental state which gave him supreme satisfaction; and suddenly he knew that it was through the Dhyānas or stages of mystical meditation, which he had already practised under his two Sāṃkya-Yoga teachers, that he would reach enlightenment; so he took to the Dhyānas again, and, after having reached the fourth and highest of them, experienced at last what he had sought for so long: the Mahābodhi or Great Enlightenment.

—*F. O. Schrader, "Buddhism"*—

CHAPTER V

DEATH OF THE BUDDHA

Then The Blessed One addressed the venerable Ānanda:—

"Let us go hence, Ānanda. To the further bank of the Hiraṇṇavatī river, and to the city of Kusinārā and the sal-tree grove Upavattana of the Mallas will we draw near."

"Yes, Reverend Sir," said the venerable Ānanda to The Blessed One in assent.

Then The Blessed One, accompanied by a large congregation of priests, drew near to the further bank of the Hirañṇavatī river, and to the city of Kusinārā and the sal-tree grove Upavattana of the Mallas; and having drawn near, he addressed the venerable Ānanda:—

"Be so good, Ānanda, as to spread me a couch with its head to the north between twin sal-trees. I am weary, Ānanda, and wish to lie down."

"Yes, Reverend Sir," said the venerable Ānanda to The Blessed One in assent, and spread the couch with its head to the north between twin sal-trees. Then The Blessed One lay down on his right side after the manner of a lion, and placing foot on foot, remained mindful and conscious.

Now at that time the twin sal-trees had completely burst forth into bloom, though it was not the flowering season; and the blossoms scattered themselves over the body of The Tathāgata, and strewed and sprinkled themselves in worship of The Tathāgata. Also heavenly Erythrina flowers fell from the sky; and these scattered themselves over the body of The Tathāgata, and strewed and sprinkled themselves in worship of The Tathāgata. Also heavenly sandal-wood powder fell from the sky;..... And music sounded in the sky in worship of The Tathāgata, and heavenly choruses were heard to sing in worship of The Tathāgata.

Then The Blessed One addressed the venerable Ānan-

da:—

“The twin sal-trees, Ānanda, have completely burst forth into broom, though it is not the flowering season; and the blossoms have scattered themselves over the body of The Tathāgata.....But it is not by all this, Ānanda, that The Tathāgata is honored, esteemed, revered, worshiped, or venerated; but the priest, Ānanda, or the priestess, or the lay disciple, or the female lay disciple, who shall fulfil all the greater and lesser duties, conducting himself with propriety and in accordance with the precepts, by him is The Tathāgata honored, esteemed, revered, and worshiped with the best of worship. Accordingly, Ānanda, train yourselves, and fulfil all the greater and lesser duties, and conduct yourselves with propriety and in accordance with the precepts.”

.....
.....

Then The Blessed One addressed the venerable Ānanda:—

“It may be, Ānanda, that some of you will think, ‘The word of The Teacher is a thing of the past; we have now no Teacher.’ But that, Ānanda, is not the correct view. The Doctrine and Discipline, Ānanda, which I have taught and enjoined upon you is to be your teacher when I am gone. But whereas now, Ānanda, all the priests address each other with the title of ‘brother’, not so must they address each other after I am gone. A senior priest, Ānanda, is to address a junior priest either by his given

name, or by his family name, or the title of 'brother;' a junior priest is to address a senior priest with the title 'reverend sir,' or 'venerable.' If the Order, Ānanda, wish to do so, after I am gone they may abrogate all the lesser and minor precepts. On Channa, Ānanda, after I am gone, the higher penalty is to be inflicted."

"Reverend Sir, what is this higher penalty?"

"Let Channa, Ānanda, say what he likes, he is not to be spoken to nor admonished nor instructed by the priests."

Then The Blessed One addressed the priests:—

"It may be, O priests, that some priest has a doubt or perplexity respecting either The Buddha or the Doctrine or the Order or the Path or the course of conduct. Ask any questions, O priests, and suffer not that afterwards ye feel remorse, saying, 'Our Teacher was present with us, but we failed to ask him all our question.'"

When he had so spoken, the priests remained silent.

And a second time The Blessed One, and a third time The Blessed One addressed The priests:—

"It may be, O priests, that some priest has a doubt
....."

And a third time the priests remained silent.

Then The Blessed One addressed the priests:—

"It may be, O priests, that it is out of respect to The Teacher that ye ask no questions. Then let each one speak to his friend."

And when he had thus spoken, the priests remained

silent.

Then the Venerable Ānanda spoke to The Blessed One as follows:—

“It is wonderful, Reverend Sir! It is marvellous, Reverend Sir! Reverend Sir, I have faith to believe that in this congregation of priests not a single priest has a doubt or perplexity respecting either The Buddha or the Doctrine or the Order or the Path or the course of conduct.”

“With you, Ānanda, it is a matter of faith, when you say that; but with The Tathāgata, Ānanda, it is a matter of knowledge that in this congregation of priests not a single priest has a doubt or perplexity respecting either The Buddha or the Doctrine or the Order or the Path or the course of conduct. For of all these five hundred priests, Ānanda, the most backward one has become converted, and is not liable to pass into a lower state of existence, but is destined necessarily to attain supreme wisdom.”

Then The Blessed One addressed the priests:—

“And now, O priests, I take my leave of you; all the constituents of being are transitory; work out your salvation with diligence.”

—V. Warren, *“Buddhism in Translation”*—

BUDDHISM IN ENGLISH

PART II CANONICAL

CHAPTER VI

THE THREE COUNCILS

Buddhist tradition unanimously declares that a few weeks after the death of the master a great Council was held at Rājagṛiha, the capital of Magadha, and that there the rules for the monastic life, and also the discourses of the Buddha as contained in the Sutta Piṭaka were rehearsed. All critical scholars agree that the story is unhistorical, and that the growth of the Canon is posterior to the death of the Buddha; but it is quite possible that the disciples assembled after the death of the founder to come to some agreement concerning the principal points of the creed and of the discipline.

Very little is known about the history of the faith or of the community during the next two hundred years. Clearly the movement spread; the literature gradually took shape; and differences of opinion on matters of both faith and practice arose among the monks; but it is not possible to give any comprehensible outline of the events of those years. A tradition is found in the Canon that, one hund-

red years after the death of the Buddha, a second Council was held at Vaisali, to examine and condemn ten illegitimate practices which the monks of that town claimed to have the right to follow, and a much later tradition declares that the Vinaya and Sutta Piṭakas of the Canon were recited here also. Scholars are ready to believe that a Council was held to discuss certain points of discipline and other questions, but the date remains quite uncertain, and the statements about the Canon are unhistorical.

About two hundred years after the Buddha's death, however, light begins to fall on the history. Alexander's raid into the Panjûb led to a revolution and change of dynasty in Magadha and to the establishment, under Chandragupta, of the first empire ever known in India. The grandson of Chandragupta, the founder of the Maurya empire, was Aśoka, one of the most remarkable monarchs the world has seen. He seems to have reigned from 273 to 232 B.C. A few years after he became emperor he added Orissa by conquest to his empire. According to his own account, the slaughter and misery which the conquest occasioned caused him such acute distress and repentance that he became a Buddhist and decided to wage no more war. Many scholars believe that at a later date he actually became a monk, at least for a short time.

The conversion of Aśoka made the fortune of Buddhism; for, being a man of conviction and energy, he set about

using the wealth, authority, and influence of his great position for the spread of the religion which he had adopted. He spent vast sums from the imperial revenue in erecting Buddhist buildings. The use of stone for architecture and sculpture seems to have begun in India about this time. Consequently, the earliest stone buildings erected on the soil of India dowered the Buddhist faith with a magnificent series of artistic monasteries, temples, and relic-mounds. He sent out monks as missionaries of the faith throughout the length and breadth of India, and also to Ceylon, to Burmah, to the Himālayas, to Afghanistan, and beyond. Great success followed both within and without the bounds of the empire. Ceylon became a Buddhist country, and along the southern slopes of the Himālayas, in Kashmir, and in eastern Afghanistan the faith took firm root.

The emperor also prepared simple sermons for his people and had them cut on rocks by the side of pilgrim and trade routes, or on monumental pillars set up in prominent places, so that he might preach to the millions of his subjects and his neighbours. Laws were made to compel men to live in closer accord with the Buddhist ideal; and Government officials were required to help the imperial propaganda in the ordinary course of their duties.

Tradition runs that a Council held at Patna during his reign for the settlement of several questions of faith and discipline, accepted the Tipiṭaka (Sanskrit Tripiṭaka), the Buddhist Canon in three baskets, Piṭaka, or divisions,

as under:

1. The *Vinaya*, or Discipline Basket, containing the rules for the life of monks and nuns.
2. The *Sutta*, or Sermon Basket, consisting in the main of dialogues and sermons.
3. The *Abhidhamma*, or Teaching Basket, containing chiefly manuals for the training of monks and nuns.

Is the tradition credible?

The following facts must be recognized. In the third century B.C., the Canon existed only in the memories of the monks and nuns; and it must have been in Māgadhi, the vernacular of Magadha and of the imperial capital, Patna. No portion of this original Māgadhi Canon survives, but the Ceylonese Canon, from which European scholars obtained their knowledge of early Buddhism, purports to be the identical books accepted at the Council. The language, however, is Pāli, a literary tongue which is believed to have been developed at a later date from several vernaculars, but especially from Māgadhi, and which was used by Ceylonese Buddhists for the literature of their faith alone. The Pāli Canon was reduced to writing in Ceylon in the first century B.C.; and in the later history it is but the Canon of the Vibhajjavādin school of Ceylon, and of others dependent on it. It is practically certain that this Pāli Canons and the later Sanskrit Canons of North India were derived independently from the Māgadhi original.

As to the relation of the Pāli Canon to the texts of the third century B.C., the position of advanced scholarship is probably best represented by Poussin, who, while acknowledging that Vinaya and Sutta Piṭakas which we possess are on ~~the~~ whole very much the same as the early Māgadhī texts, yet holds that numerous changes were probably introduced in the time of oral transmission and in the process of translation into Pāli; and roundly declares that 'the Apostolic or conciliar origin of the Abhidharma is a pious fraud.' He points out that, while all the schools acknowledged a Canon in two parts, the Vinaya and Sutta Piṭakas, only two schools, namely the Vibhajjavādins of Ceyron, who used Pāli, and the Sarvāstivādins, who probably belonged to Kashmir, and used Sanskrit, possessed an Abhidhamma Piṭaka, and the two collections are wholly independent. Consequently, we can recognize only the Vinaya and the Sutta Piṭakas as belonging to the early period.

—J. N. Farquhar, *"Outline of the Religious Literature of India"*—

CHAPTER VII

PALI CANON

Certain pioneers returned last century from countries

where creed and culture are or have been Buddhist, in their hearts the wish, on their shoulders task, to make known in the West a literature venerable in its tradition, and, where still followed, a living force in the present, but practically unknown outside Asia. This was the religious literature of Ceyron, Siam, and Burma, written on palm-leaf manuscripts, and, for the most part, in a language not at any time native to any of those countries, but hailing from the ancient dialects of North-East India.

Closely akin to the language, which, as a literary diction, is known in the mediæval portion of the literature as *Pāli* (or the Text), is that of certain inscriptions carved on rock and pillar, found in different parts of India. These are known as the Edicts of the Emperor Açoka, the Indian over-lord who reigned *about* 272-35 B.C. They consist largely of injunctions to righteous and fraternal conduct, and refer to passages contained in the most ancient of these same Pāli compositions. These oldest compilations are treasured, in the three countries above-named, as canonical scriptures. And the Pāli language is judged to be a literary version of an Indo-European dialect, later than the language of the Vedas and Brāhmaṇas, or oldest known Brahmin texts, but earlier than what is called Sanskrit, that is, the literary language of India during nearly the whole of the Christian era.

Now this Pāli was the vehicle of what is, so far as we have yet been able to discover, the earliest formulated

records of Buddhism. Dead as a vernacular, it still lives on as a literary instrument in the native colleges or monasteries of Ceylon, Siam, and Burma, just as Latin was the mediæval, and is, to some extent still, the modern vehicle for ecclesiastical Christianity. In its vernacular or spoken form, it appears to have been the language, according to Buddhist commentarial tradition, of Magadha, according to Rhys Davids, of Kosala, about the fifth century B.C. (or earlier) and subsequent centuries. It was in the kingdom of Kosala that the Buddhist movement took firmest root, growing up in the great college at Sāvattihī, the site of which has during the last few years been excavated. So that although the first Buddhist Emperor, Aśoka, was of Magadha, south of Kosala, and established his capital at Patna on the Ganges, the Buddhist canon had already been compiled (though not yet written) more or less in its present form in Kosalese, and not in Magadhī, and so it has since then remained in the countries of Further India, after the expulsion of Buddhism from its birthplace.

Buddhism was a missionizing movement from the first, and Further India was won over to Buddhism by missions dispatched from its centres in North-East India. And it is in Further India, constantly loyal to its adopted religion, that the Pāli books, hand-written on palm-leaves, have been preserved, freshly copied, commented upon, or otherwise elaborated in other palm-leaf manuscripts, and have thence, in copies old or new, been sold or given to, or appropriated by

Europeans.

Now while Prinsep on the one hand first deciphered the rock-cut inscriptions of the Emperor Aśoka, containing historical evidence of inestimable value, Turnour, Childers and Gogerly, Oldenbergs and Rhys Davids, for over half a century, have been educating European culture in the contents of the Pāli palm-leaf MSS. Prior to this, our knowledge of early Buddhism was derived from certain books of an early mediæval date, such as that from which the late Edwin Arnold derived his famous poem, "The Light of Asia." These books were written in the Sanskrit, which as a *general literary* vehicle of thought (and not as merely the language of a learned class) had gradually superseded the earlier literary vehicle of Pāli. So far, no manuscripts from Northern India, or from Buddhist centres North and North-East of India, have yielded us anything, in diction or in subject-matter, so apparently near to the beginnings of Buddhism, as a religion and a body of culture, as some of these Pāli books that Ceylon, Siam and Burma have preserved. These oldest books, together with several of a somewhat later date, claim, by their own testimony, and the ancient tradition of these southern Buddhist countries, to have been collected into a Canon or Bible of sacred documents, entitled the Three Piṭakas, or *Baskets of Tradition*. They were, and are, held "sacred" in this sense, that they are believed to contain the genuine sayings of Gāutama, the Buddha, the founder of Buddhism, as well as other books, which are

elaborations of subjects stated by him in outline; sacred also in this, that they may not be added to, nor otherwise altered.

Besides these Three Piṭakas, the Pāli literature contains a great body of exegetical commentary on the Piṭakas, mainly as to the oldest group of it, the work of two scholars, both Indian — Buddhaghōṣa and Dhammapāla — dating from the fifth century, A. D. a great number of sub-commentaries added gradually from that date till the present, and lastly a number of other treatises, some older and some more recent than the great commentaries. These are independent works, in that they are not systematic expositions of the sacred texts. But they are, again, dependent in that they express opinions in conformity with those texts, and frequently cite them as authoritative.

Now it is the editing of this palm-leaf literature in printed books, and the translating of them by the scholars I have named, aided by many others, that have been gradually, for the last half century, bringing a knowledge of early Buddhism to the educated public in Europe and America. The Pāli Text Society alone, founded by Professor Rhys Davids in 1881, has published seventy volumes of texts and translations. *The Sacred Books of The East*, founded by the late Max Müller, published several translations. *The Sacred Books of the Buddhists* series, the *Harvard Oriental Series*, the German *Pāli-Society* are publishing more.

— Mrs. Rhys Davids, "Buddhism" —

CHAPTER VIII

RULES FOR BHIKKHU

—FROM A VINAYA—

Here, venerable Sirs, the thirty Pācittiya Rules involving forfeiture come into recitation.

1. When the robes have been settled, when the Kaṭhina has been taken up by the Bhikkhu, an extra robe may be kept up to the end of a period of ten days. To him who goes beyond that there is a Pācittiya offence involving forfeiture.

2. When the robes have been settled, after the taking up of the Kaṭhina by the Bhikkhu, if a Bhikkhu be without his three robes, even for a single night, unless with the permission of the Bhikkhus — that is a Pācittiya offence involving forfeiture.

3. When the robes have been settled, when the Kaṭhina has been taken up by the Bhikkhu, if a set of robes should be offered to a Bhikkhu out of season, it may be accepted by that Bhikkhu, should he so wish. But when he has accepted it, it must be made up at once; and if it be not sufficient for him, it may be kept up to the end of a month by that Bhikkhu should he have any hope that the deficiency may be supplied. If he keep it beyond that time, even if there he hope of (the deficiency) being

supplied — that is a Pācittiya offence requiring forfeiture.

4. Whatsoever Bhikkhu shall have his soiled robe washed, or dyed, or beaten by a Bhikkhuni (sister) who is not related to him — that is a Pācittiya offence involving forfeiture.

5. Whatsoever Bhikkhu shall receive a robe from the hands of a Bhikkhuni not related to him, except in exchange—that is a Pācittiya offence involving forfeiture.

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11. Whatsoever Bhikkhu shall have a rug or mat made with silk in it — that is a Pācittiya offence involving forfeiture.

12. Whatsoever Bhikkhu shall have a rug or mat made of pure black wool of goats' hair — that is a Pācittiya offence involving forfeiture.

13. In case a Bhikkhu is having a new rug made, two parts should be taken of pure black wool of goats' hair, the third parts of white wool, and the fourth of the colour of oxen (reddish brown). If a Bhikkhu should have a new rug made without taking two parts of pure black wool, the third of white, and the fourth of tawny — that is a Pācittiya offence involving forfeiture.

14. When a Bhikkhu has had a new rug made, he should use it for six years. If he should have another new rug made within the six years, whether he has got rid, or has not got rid of the former one, unless with the permission

of the Bhikkhus — that is a Pācittiya offence involving forfeiture.

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18. Whatsoever Bhikkhu shall receive gold or silver, or get some one to receive it for him, or allow it to be kept in deposit for him — that is a Pācittiya offence involving forfeiture.

19. Whatsoever Bhikkhu shall engage in any one of the various transactions in which silver is used — that is a Pācittiya offence involving forfeiture.

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25. Whatsoever Bhikkhu, when he has himself given a set of robes to another Bhikkhu, shall thereafter, being angry or displeased with him, take them away, or get them taken away — that is a Pācittiya offence involving forfeiture.

26. Whatsoever Bhikkhu shall himself ask for yarn, and have it woven up by weavers into cloth for a set of robes — that is a Pācittiya offence involving forfeiture.

27. In case a householder, who is not related to him, or a householder's lady, shall have the cloth for a set of robes woven for a particular Bhikkhu by weavers; in that case, if that Bhikkhu, before the offer has been made to him, shall go to the weavers, and give directions as to the make of the robe, saying, 'This robe-cloth, my friends,

is being woven for me. Make it long and broad, and make it thick, and well woven, and evenly woven, and with even lines, and well carded. If you do so, ourselves will make it up to you, friends, in some way or other!’ If that Bhikkhu, having thus spoken, should make it up to them in any way, even by the contents of a begging bowl—that is a Pācittiya offence involving forfeiture.

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30. Whatsoever Bhikkhu shall cause to be diverted to himself any benefit already dedicated to the Saṅgha—that is a Pācittiya offence involving forfeiture.

Venerable Sirs, the thirty Pācittiya Rules involving forfeiture have been recited.

In respect of them I ask the venerable ones, ‘Are you pure in this matter?’

A second time I ask the venerable ones, ‘Are you pure in this matter?’

A third time I ask the venerable ones, ‘Are you pure in this matter?’

The venerable ones pure herein. Therefore do they keep silence. Thus I understand.

Here ends the recitation of the Nissaggiyas.

— *Rhys Davids & H. Oldenberg, “Vinaya Texts”—*
(*S. B. E., XIII.*)

CHAPTER IX

POURING SPIRITUAL RAIN

—FROM A SŪTRA—

Thereupon the Lord addressed the venerable Mahā-Kāṣyapa and the other senior great disciples, and said: Very well, very well, Kāṣyapa; you have done very well to proclaim the real qualities of the Tathāgata. They are the real qualities of the Tathāgata, Kāṣyapa, but he has many more, innumerable, incalculable, the end of which it would be difficult to reach, even were one to continue enumerating them for immeasurable Æons. The Tathāgata, Kāṣyapa, is the master of the law, the king, lord, and master of all laws. And whatever law for any case has been instituted by the Tathāgata, remains unchanged. All laws, Kāṣyapa, have been aptly instituted by the Tathāgata. In his Tathāgata-wisdom he has instituted them in such a manner that all those laws finally lead to the stage of those who know all. The Tathāgata also distinctly knows the meaning of all laws. The Tathāgata, the Arhat, &c. is possessed of the faculty of penetrating all laws, possessed of the highest perfection of knowledge, so that he is able to decide all laws, able to display the knowledge of the all-knowing, impart the knowledge of the all-knowing, and lay down (the rules of) the knowledge

of the all-knowing.

It is a case, Kāṣyapa, similar to that of a great cloud big with rain, coming up in this wide universe over all grasses, shrubs, herbs, trees of various species and kinds, families of plants of different names growing on earth, on hills, or in mountain caves, a cloud covering the wide universe to pour down its rain everywhere and at the same time. Then, Kāṣyapa, the grasses, shrubs, herbs, and wild trees in this universe, such as having young and tender stalks, twigs, leaves, and foliage, and such as have middle-sized stalks, twigs, leaves, and foliage, and such as have the same fully developed, all those grasses, shrubs, herbs, and wild trees, smaller and greater (other) trees will each, according to its faculty and power, suck the humid element from the water emitted by that great cloud, and by that water which, all of one essence, has been abundantly poured down by the cloud, they will each, according to its germ, acquire a regular development, growth, shooting up, and bigness; and so they will produce blossoms and fruits, and will receive, each severally, their names. Rooted in one and the same soil, all those families of plants and germs are drenched and vivified by water of one essence throughout.

In the same manner, Kāṣyapa, does the Tathāgata, the Arhat, &c. appear in the world. Like unto a great cloud coming up, the Tathāgata appears and sends forth his call to the whole world, including gods, men, and demons. And even as a great cloud, Kāṣyapa, extending

over the whole universe, in like manner, Kâcyapa, the Tathâgata, the Arhat, &c., before the face of the world, including gods, men, and demons, lifts his voice and utters these words: I am the Tathâgata, O ye gods and men! the Arhat, the perfectly enlightened one; having reached the shore myself, I carry others to the shore; being free, I make free; being comforted, I comfort; being perfectly at rest, I lead others to rest. By my perfect wisdom I know both this world and the next, such as they really are. I am all-knowing, all-seeing. Come to me, ye gods and men! hear the law. I am he who indicates the path; who shows the path, as knowing the path, being acquainted with the path. Then, Kâcyapa, many hundred thousand myriads of kois of beings come to hear the law of the Tathâgata; and the Tathâgata, who knows the difference as to the faculties and energy of those beings, produces various Dharmaparyâyas, tells many tales, amusing, agreeable, both instructive and pleasant, tales by means of which all beings not only become pleased with the law in this present life, but also after death will reach happy states, where they are to enjoy many pleasures and hear the law. By listening to the law they will be freed from hindrances and in due course apply themselves to the law of the all-knowing, according to their faculty, power, and strength.

Even as the great cloud, Kâcyapa, after expanding over the whole universe, pours out the same water and recreates by it all grasses, shrubs, herbs and trees; even as

all these grasses, shrubs, herbs, and trees, according to their faculty, power, and strength, suck in the water and thereby attain the full development assigned to their kind; in like manner, Kāryapa, is the law preached by the Tathāgata, the Arhat, &c., of one and the same essence, that is to say, the essence of it is deliverance, the final aim being absence of passion, annihilation, knowledge of the all-knowing.

—“*The Saddharma-pundarīka*,” (*S. B. E.*, *XXI.*)—

CHAPTER X

WISHING FOR THE WESTERN PARADISE

—FROM AN ABHIDHARMA—

O Bhagavat! I take refuge with my whole heart in the Tathāgata of Infinite Light, and pray to be born in His Land of Bliss.

Basing on the accounts in the Sūtras of His veritable excellence, I am composing the Hymn of Devotion which is thoroughly comprehensive, and pertinently agreeing with the Buddha's teaching.

Observing its formations, the land eminently surpasses

our Three Worlds. It is ever like the azure vast and boundless.

This land has sprung out of the source of the super-world good, His great compassion in absolute righteousness. It is perfectly brilliant like a mirror, the sun or the moon.

Precious treasures are provided, and exquisite adornments furnished in abundance. Stainless light is brightly shining all over the land.

A propitious grass of divine nature is tenderly waving right and left. One who touches it shall get supreme pleasure. It is much more than Kācilindika.

Ten millions of holy flowers are covering over fountains, streams and lakes. Gentle breezes caress the flowers and leaves, that produce various flashes alternately.

Palaces and towers command the view in the ten directions. (There are) different kinds of trees, each of distinct hue and splendour, around which are enclosed gemmy balustrades.

In the sky there are hung numberless jewels and strings of bells. Each bell sounds, and propounds the highest spiritual voice.

It showers down ornaments of flowers, garments and hountiful fragrances that scent everywhere. The Buddha's wisdom, bright and serene, is (shining like) the sun to clear up the darkness of worldly ignorance.

The sacred name (of the land, causing) deep and profound spiritual awakening, is heard minutely in the ten quarters. (This land is) well presided over and supported by the perfectly enlightened Amita(-āyus), the King of the Law.

The fair and serene beings of the Tathāgata are miraculously born of the flowers of His perfect wisdom. They enjoy the relish of the Buddha's law, and make their own food of Dhyāna and Samādhī.

For evermore it is free from physical or mental pain; and receiving pleasure is always without interval. In this good-qualified world of Mahāyāna, even and equitable, there is no such word as disgust.

Females, deformities and Dwiṃyānas are not to be born. All that the living being wishes to enjoy shall be satisfactorily fulfilled.

I therefore desire to be born in the land of Amitāyus Buddha. The great king of innumerable treasures (is seated) on an exquisite lotus-throne.

His halo extends a fathom, and His colour and stature are superior among all that live. The Tathāgata's superfine voice in holy sound is heard in the ten quarters.

Like earth, water, fire, or sky, has He no discrimination. Devas and men confirmed (in belief) are born of the ocean of His pure wisdom.

As the mountain-king, Sumeru, His supremacy has no competitor. Devas, men and Puruṣas are paying homage and turning round Him with reverence.

To observe the power of the Buddha's Original Prayer, no one who comes in contact with it can pass by in vain. Everybody shall be instantly fulfilled with an immense stock of merits or virtues.

In the Land of Bliss, pure and serene, there is set always in motion the stainless (law-)wheel. The manifested Buddha or Bodhisattvas (who manage it) are like the sun or the Sumeru who over-rules (the world).

Their solemn immaculate light shines every moment or instant upon all Buddha assemblies, and (thus) gives benefit to sentient beings.

They shower heavenly music, flowers, garments, and wonderful perfumes, etc. in order to pay homage and

praise the excellences of all Buddhas. They have no thought of discrimination.

Whatever countries where there is not the meritorious treasure of Buddhism, the Bodhisattvas pray to be born in and reveal the Buddha's law like the Buddha Himself.

I am composing this hymn and going to write a discourse, as I devoutly hope to see Amitāyus Buddha and to be born in the Land of Bliss together with all the living beings.

—N. U., "*The Discourse on Buddhist Paradise*"—

THE FOUR NOBLE TRUTHS

PART III
DOCTORINAL



CHAPTER XI

THE FOUR NOBLE TRUTHS

The First Truth is of *Sorrow*. Be not mocked!

Life which ye prize is long-drawn agony:
Only its pains abide; its pleasures are
As birds which light and fly.

Ache of the birth, ache of the helpless days,
Ache of hot youth and ache of manhood's prime;
Ache of the chill gray years and choking death,
These fill your piteous time.

Sweet is fond Love, but funeral-flames must kiss
The breasts which pillow and the lips which cling;
Gallant is warlike Might, but vultures pick
The joints of chief and King.

Beauteous is Earth, but all its forest-broods
Plot mutual slaughter, hungering to live;
Of sapphire are the skies, but when men cry

Famished, no drops they give.

Ask of the sick, the mourners, ask of him
Who tottereth on his staff, lone and forlorn,
"Liketh thee life?"—these say the babe is wise
That weepeth, being born.

The Second Truth is *Sorrow's Cause*. What grief
Springs of itself and springs not of Desire?
Senses and things perceived mingle and light
Passion's quick spark of fire:

So flameth *Trīṣṇā*, lust and thirst of things.
Eager ye cleave to shadows, dote on dreams;
A false Self in the midst ye plant, and make
A world around which seems;

Blind to the heights beyond, deaf to the sound
Of sweet airs breathed from far past Indra's sky;
Dumb to the summons of the true life kept
For him who false puts by.

So grow the strifes and lusts which make earth's war,
So grieve poor cheated hearts and flow salt tears;
So wax the passions, envies, angers, hates;
So years chase blood-stained years

With wild red feet. So, where the grain should grow,

Spreads the birān-weed with its evil root
And poisonous blossoms ; hardly good seeds find
Soil where to fall and shoot ;

And, drugged with poisonous drink, the soul departs,
And, fierce with thirst to drink, Karma returns ;
Sense-struck again the sodden Self begins.
And new deceits it earns.

The Third is *Sorrow's Ceasing*. This is peace
To conquer love of self and lust of life,
To tear deep-rooted passion from the breast,
To still the inward strife ;

For love to clasp Eternal Beauty close ;
For glory to be Lord of self ; for pleasure
To live beyond the gods ; for countless wealth
To lay up lasting treasure

Of perfect service rendered, duties done
In charity, soft speech, and stainless days :
These riches shall not fade away in life,
Nor any death dispraise.

Then Sorrow ends, for Life and Death have ceased ;
How should lamps flicker when their oil is spent ?
The old sad count is clear, the new is clean ;
Thus hath a man content.

The Fourth Truth is *The Way*. It openeth wide,
Plain for all feet to tread, easy and near,
The *Noble Eightfold Path*; it goeth straight
To peace and refuge. Hear!

Manifold tracks lead to yon sister-peaks
Around whose snows the gilded clouds are curled;
By steep and gentle slopes the climber comes
Where breaks that other world.

Strong limbs may dare the rugged road which storms,
Soaring and perilous, the mountain's breast;
The weak must wind from slower ledge to ledge,
With many a place of rest.

So is the Eightfold Path which brings to peace;
By lower or by upper heights it goes.
The firm soul hastes, the feeble tarries. All
Will reach the sunlit snows.

—*E. Arnold, "The Light of Asia"*—

CHAPTER XII

DHYĀNA, BUDDHIST MEDITATION

Dhyāna is essentially Hindu or, rather broadly speaking,

Oriental in its origin as well as in its significance. In this we can trace one of the many characteristics which lend a peculiarly charming color to Oriental culture. The Oriental mind ever strives after the One and is so idealistic in all its tendencies as sometimes altogether to ignore the external world. It shuts out all the impressions the senses may bring in from without, thus endeavoring to realize the aspiration after unity and eternality. It does not care so much for the subjugation of natural forces to its own will as for the deliverance of self from its illusory imprisonment. It does not antagonize the world in which it lives, but calmly contemplates it, reviewing its vagaries or vicissitudes, or whatever they may be termed. It dwelleth not in the many-ness of things, but in their oneness, for its ultimate abode is in the region of the absolute and not in the phenomenal realm. A mind like this naturally takes more to contemplation than to the strenuous life; it thinks more and acts less; it appreciates instead of criticizing; it synthesizes instead of analyzing. The practice of dhyāna, therefore, was the most natural thing for the Oriental people.

The Western people were not altogether unfamiliar with dhyāna, as we can judge from the life of a mystic or a medieval Christian monk. But their so-called contemplation or meditation was not as systematic and did not necessarily form a part of their religious discipline. The Hebrews were too fanatically religious to allow themselves the time to reflect. The Greeks were rather scientific and intellectual, while the Romans were pre-eminently

practical. The German mystics perhaps were more or less after the Hindu type in their general mental constitution, but they seem not to have made the practice of dhyāna a prominent feature of their doctrine. Be that as it may, there is no doubt that bhyāna is an Oriental production.

What is dhyāna, then? Dhyāna literally means, in Sanskrit, pacification, equilibration, or tranquillization, but as religious discipline it is rather self-examination or introspection. It is not necessarily to cogitate on the deep subjects of metaphysics, nor is it to contemplate on the virtues of a deity, or on the transitoriness of mundane life. To define its import in Buddhism, roughly and practically, it is the habit of withdrawing occasionally from the turbulence of worldliness and of devoting some time to a quiet inspection of one's own consciousness. When this habit is thoroughly established, a man can keep serenity of mind and cheerfulness of disposition even in the midst of his whirlwind-like course of daily life. Dhyāna is then a discipline in tranquillization. It aims at giving to a mind the time for deliberation and saving it from running wild; it directs the vain and vulgar to the path of the earnestness and reality; it makes us feel interest in higher things which are above the senses; it discovers the presence in us of a spiritual faculty which bridges the chasm between the finite and the infinite; and it finally delivers us from the bondage and torture of ignorance, safely leading us to the other shore of Nirvāṇa.

Dhyāna is sometimes made a synonym for śamatha

and samādhi and samāpatti. Çamatha is tranquillity and practically the same as dhyāna, though the latter is much more frequently in use than the former. Samāpatti literally is "put together evenly" or "balanced," and means the equilibrium of consciousness in which takes place neither wakefulness nor apathy, but in which the mind is calmly concentrated on the thought under consideration. Samādhi is a perfect absorption, voluntary or involuntary, of thought into the object of contemplation. A mind is sometimes said to be in a state of samādhi when it identifies itself with the ultimate reason of existence and is only conscious of the unification. In this case, dhyāna is the method or process that brings us finally to samādhi.

Now, the benefits arising from the exercise of dhyāna are more than one, and are not only practical but moral and spiritual. Nobody will deny the most practical advantage gained through presence of mind, moderation of temper, control of feelings, and mastery of oneself. A passion may be so violent at the time of its agitation that it will fairly consume itself to utter destruction, but a cool-headed man knows how to give it the necessary psychological time of rest and deliberation and thus to save himself from plunging headlong into the Charybdis of emotion. And this cool-headedness, though in some measure due to heredity, is attainable through the exercise of dhyāna.

Intellectually, dhyāna will keep the head clear and transparent and, whenever necessary, make it concentrate

itself on the subject at issue. Logical accuracy depends greatly on the dispassionateness of the arguing mind, and scientific investigation gains much from the steadiness of the observing eye. Whatever be a man's intellectual development, he has surely nothing to lose, but a great deal to gain, by training himself in the habit of tranquillization.

In these days of industrial and commercial civilization, the multitudes of people have very little time to devote themselves to spiritual culture. They are not altogether ignorant of the existence of things which are of permanent value, but their minds are so engrossed in details of everyday life that they find it extremely difficult to avoid their constant obtrusion. Even when they retire from their routine work at night, they are bent on something exciting which will tax their already over-stretched nervous system to the utmost. If they do not die prematurely, they become nervous wrecks. They seem not to know the blessings of relaxation. They seem to be unable to live within themselves and find there the source of eternal cheerfulness. Life is for them more or less a heavy burden and their task consists in the carrying of the burden. The gospel of dhyāna, therefore, must prove to them a heaven-sent boon when they conscientiously practise it.

—Soyen Shaku, "*Sermons of a Buddhist Abbot*"—

CHAPTER XIII

THERE IS NO SELF

The denial of any entity — a soul — “which gives unity and permanence to what we call the individual,” is to be justified by intricate speculations, both in the East, with the Buddhists, and in the West, with our modern psychologists. But it is very simple in itself, and was made intelligible to any one by similes.

The best known is the simile of the chariot; it is referred to in our oldest documents (Saṃyutta), and it is explained at length in the ‘Questions of King Milinda,’ a collection of dialogues between a Buddhist sage, Nāgasena, and the King Menander, one of the successors of Alexander in the Far East, sovereign of North West India in the second century B. C. There are some reasons to believe that this *enfant perdu* of Hellenism was converted to Buddhism; and his conversion began as follows:

Milinda asks: “What is your name?”

“I am known as Nāgasena; but Nāgasena is only a term, appellation, designation, mere name, mere empty sound, for there an individual does not exist.”

“But,” says Milinda, “if the individual does not exist, who is it then who furnishes you monks with robes, food and so on? Who is it who keeps the precepts of Buddha? Who is it who abandons these precepts and commits sin? In that case, if there is no individual, there is no merit, no demerit; neither is he a murderer who kills a monk, nor

can you, monks, have any teacher or preceptor or ordination. Do answer me, are not your nails, teeth, skin, flesh Nāgasena? Are not your body, feelings, sensations, volitions, cognitions Nāgasena?"

Nāgasena answers in the negative and Milinda concludes: "You speak a falsehood, a lie"; for, when one speaks of Nāgasena one has in view the body of Nāgasena: "Nāgasena is fat or tall," and the 'soul' of Nāgasena. "Nāgasena is wise, Nāgasena strives for Nirvāna."

Milinda is now to be questioned in his turn: "You are of noble birth, prince, and if you walk in the middle of the day on hot sandy ground, it is very bad for your feet, your body and your mind. Pray, did you come on foot or in a chariot?" — "I came in a chariot." — "If you came in a chariot, explain to me what a chariot is. Is the pole the chariot?"

Milinda confesses that neither the pole, nor the axle, nor the wheels, nor the frame, nor the yoke, nor any part of the chariot is the chariot; and Nāgasena concludes: "When you said: 'I came in a chariot,' you spoke a falsehood, a lie; there is no chariot."

For, as it is said elsewhere:

Just as the word 'chariot' is but a mode of expression for axle, wheels, and other constituent members, placed in a certain relation to each other: but, when we come to examine the members one by one, we discover that, in an absolute sense, there is no chariot; just as the words 'house,' 'fist,' 'lute,' 'army,' 'city,' 'tree,' are only modes of expression for collections of certain things disposed in a certain manner, in exactly the same way, the words 'living being' and 'ego' are only modes of expression for a complex of bodily and non-bodily constituents.

The problem of the whole and the parts has been, in India, the topic of long and abstruse discussion. The Buddhists maintain that the whole is only an *être de raison*; their opponents are as clever as they are. That this problem is a real one, not a mere logomachy, is made

clear by the following remark which well summarizes Nāgasena's" thought; "If you infer an entity behind an individual man, you must also logically infer it behind every individual thing, such as a chariot. Buddhists reject both entities, and Plato equally logically accepts both," when he recognizes in a bed "the existence of some one Form, which includes the numerous particular things to which we apply the same name."

But it may be urged that, among the constituents of the Self, there is a constituent which is likely to be the very Self: the mind or thought or consciousness, the thing that exerts itself, that keeps the memory of its feelings and exertions.

Çākyaṃuni was well aware of this objection, and he scornfully rejects it.

Men, in general, even the non-Buddhists, willingly agree that this body, composed of the four elements, earth, water, air and fire, is not the Self; they easily divest themselves of passion for it: the increase and the wasting away of the body are manifest enough. "But that, O monks, which is called mind, thought, consciousness, here the non-Buddhist sees his own Self, and he is incapable of divesting himself of passion for it. Why do I say so? Because, from time immemorial, from the beginning of transmigration which is without beginning, the non-Buddhist has held, cherished and loved this notion: 'This is mine, this I am, this is my Self.' But it is less foolish to consider the body composed of the four elements as a Self, rather than the mind. Why do I say so? Because it is evident, O monks, that this body lasts for one year, for two, three, four, five, ten, twenty, thirty, forty, fifty years, lasts for a hundred years and even more. But that, O monks, which is called mind, thought, consciousness, keeps up an incessant round, by day and by night, of perishing as

one thing and springing up as another."

— *L. de la Vallee Poussin*, "*The Way to Nirvāna*"—

CHAPTER XIV

'NO-THING' BUT NOT 'NOTHING'

Let us first examine the fundamental conceptions of the Buddhist system of philosophy. In the first place a reference to many of the English books upon Buddhism will give the student the impression that *Cārama* taught an atheistic philosophy, which closely approached materialism, denying any Reality back of phenomenal life, and refusing to admit the existence of *Brahman*; and that also he denied the existence of the "soul," although he explained Reincarnation under the "desperate expedient" of *Karma*, which afforded a connecting link between the lives of the successive beings in the Chain of Rebirth or *Samsara*. On both of these points Western discussion has raged fiercely, some holding to the above ideas, while others attempted to combat them. We think that when the Fundamental Principles of the Inner Teachings of the Hindu Philosophies are applied to the teachings of Buddha order may be brought out of chaos. Such is the opinion of the advanced Hindu teachers (non-Buddhists, remember)

who would protect *Gāutama* from the attacks of his orthodox Hindu opponents, and the Western Writers on Buddhism. Let us examine into the matter.

In the first place *Gāutama* *did not deny* the existence of *Brahman*, but simply refused to speculate regarding Its nature, character and being, holding that the concern of man was with the phenomenal world and the escape therefrom—and that speculation upon *Brahman* was useless and a waste of time—"enough to know that **THAT is**" was his idea. He denied the existence of *Īvara*, the Personal God, of the Hindus, and thus brought upon himself the reproach of Atheism, which had also been visited upon the heads of *Kāpila* and other philosophical teachers. But *Cāutama* *did not deny* the existence of **THAT**—*he merely took it for granted without argument* as a fundamental axiomatic truth. Nay, more, in his system he clearly indicated the existence of a *Para-Brahm*, or Supreme *Brahman*, that is a *Brahman* in the aspect of Non-Being, or Non-Manifestation.

Gāutama has been described as postulating a "Nothing" from which the phenomenal universe emerged, and into which it would return. Now, any one at all familiar with the fundamental conceptions of the Hindu philosophical thought knows that the one positive position from which the Hindu mind refuses to budge, is the idea that "something never can come from nothing—nor can something be resolved into nothing"; or, as it is often expressed "from nothing, nothing comes." And, Moreover, to suppose that

the *Nirvāṇa*, or Soul Freedom, of *Gāutama* was a state of "nothingness" or annihilation, shows a profound ignorance of the fundamental conceptions of the Buddhist philosophy, as well as of the general Hindu, or even the general Oriental, thought, through all of which the thread of an Ultimate Universal Consciousness runs unbroken. And yet you will find the majority of Western Writers on Buddhism assuring you that *Nirvāṇa*, the goal of the Buddhist, is a "state of nothingness" or "a state of annihilation." *Nirvāṇa* is "the annihilation of *Mā ā*"—a "blowing-out of *Avidya*, or Ignorance"—and a state of Universal Inner Consciousness, rather than an extinction of consciousness. And if these Western writers fail to grasp even this important point of the Buddhist teachings, how can you expect them to grasp the subtle minor points of doctrine?

As we have said, *Gāutama* refused to speculate upon The Absolute, THAT, *Brahman*, or the Noumenal. But instead of denying its existence, he merely treated it as an existent Unknowable, a position very similar to that of Herbert Spencer, the great English philosopher, whom men mistakenly call a "materialist," although he clearly and positively postulates an "Unknowable" upon which the entire phenomenal universe or "The Knowable" depends and is sustained. *Gāutama* admits this Unknowable, and although he treats it as a No-Thing, he does not claim it is Nothing—it is simply that which is entirely "Different from and Antecedent to Things." So subtle

is *Gāutama's* conception and analysis that it is no wonder that his meaning escapes the observation of the Western examiners of his teachings. For not only does he consider the Absolute-in-Action, or THAT Manifesting, as the Unknowable; but he also perceives to exist a Para-Brahm—that is THAT in its aspect of Rest and Not-Activity—Brahman divested even of *Māyā* and the Illusory Universe. To use Western terms *Gāutama's* highest and ultimate conception was that of "The Thing-in-Itself" with all of its manifestations vanished—the Absolute as Non-Being, as distinguished from The Absolute as Being. But as all advanced Western students of philosophy know full well, "Non-Being" does not mean "nothing," but is the term used to designate Reality in Pure Essence, as distinguished from Reality manifesting Relativity.

And, so we state positively that a careful study of the original teachings of *Gāutama* will reveal the fact that he did not teach the doctrine of Ultimate Nothingness or Nihilism; but that his "No-Thing" was identical with the Western conception of Non-Being, which is really the highest conception of Reality "Beyond-Being"; and that he recognized THAT in its purest essence as the fundamental reality underlying all that is in appearance. Without this basic conception, the entire philosophy of *Gāutama* would fall to the ground—would be meaningless—would be a doctrine of Something proceeding from Nothing, and to Nothing returning in order to gain Freedom—a palpable absurdity lacking all sanity, and opposed to

every principle and instinct of Hindu thought. *Gāutama* indeed taught the Nothingness of the phenomenal life, or *Samsāra*, even surpassing the *Advaitist Vedantists* in his conception of the nature of *Māyā*, which he denounced as the purest Ignorance lacking even a shadow of Truth or Reality; a Lie in the mind of The Absolute. But upon THAT he founded his teachings—upon THAT which is ever present in all Hindu thought—THAT which if removed would bring all Hindu thought tumbling in shattered bits beyond possibility of repair or restoration. *Gāutama* was considered as an iconoclast—an infidel—an “atheist” even, in the eyes of the orthodox church of India—but he was not a Fool, claiming a NOTHING as a basis for All-Things. Surely the “interpreters” of Buddha have inverted his pyramid of thought.

—*Yogi Ramacharaka, “Philosophies and Religions of India”*—

CHAPTER VX

DOCTRINE OF TRINITY

The doctrine of the *Trikāya*, three bodies, or the three aspects of the Buddha, is one of the most fascinating features of *Mahāyāna*, and the relationship that exists between it and the *Trimūrti* of Hinduism, and the Trinity

of Christianity, etc., is of especial interest to students of comparative religions.

Certain scholars have supposed that the triune doctrine, certainly as found in the West, is the result of the idealization of the human family of Father (e. g., the Egyptian Osiris), Mother (e. g., Isis), and Son (e. g., Horus). Certainly as far as Buddhism is concerned, this supposition proves fallacious, for the present doctrine of the Trikāya is the result of a long and intricate line of doctrinal evolution.

Needless to say, in Hīnayāna the doctrine is entirely extraneous, though, as with other points, careful study shews that it contains the rudiments of each of the Kāya or bodies individually, though naturally in an entirely undeveloped form.

The Trikāya are:—

1. *Dharmakāya*, or the Body of the Law, practically synonymous with the Bhūtatathātā.
2. *Sambhogakāya*, or Body of Compensation. The symbol of the Buddha ideal.
3. *Nirmāṇakāya*, or Body of Transformation, the Universal Manifested in the World.

1. *Nirmāṇakāya*

The Nirmāṇakāya is of course, Çākyamuni, and the other human Buddhas, having all the qualities of mortals, subject to disease, old age, and death. (Hence the name Transformation). Being, however, the voice of the

Universal Buddha they are one with it. The *Nirmāṇakāya* might be more freely rendered as the Body of Incarnation.

Gradually, if we trace the history of the evolution of the Buddha legend, the human Buddhas came to be glorified and elevated far beyond the possibilities of corporal persons. They are possessed of the thirty-two major and eighty minor physical marks of excellence. They are endowed with the supermundane powers of clairvoyance, clairaudience, increase and decrease of stature, etc. They have power over the whole universe, and over all sentient beings. They are the quintessence of holiness, wisdom, purity, mercy, and all other ideal qualities.

This process is visible in *Hīnayāna*, as well as in *Mahāyāna*, but it is not carried to the same extreme. Furthermore, the *Hīnayānists* have tried to keep more or less within the bounds of possibility, and all the marvels recorded refer to the human Buddha. In *Mahāyāna*, however, the limits of a single personality were transcended, and believers soon began to expend lavish poetical adornment upon the ideal of the Buddha. He is attended by myriads of Devas and Bodhisattvas. He sits for long kalpas in meditation. His death is only an illusion, an *u/āya*, and in reality he is ever alive helping on the progress of the world.

2. *Sambhogakāya*

The Buddha of the *Mahāyāna Sūtras*, then, is an

idealized Buddha, and has the same relation to the historical Buddha as the Christ, or the Logos to the historical Jesus, or perhaps to the glorified Christ of the resurrection. It is this aspect of the Buddha which is known as the Sambhogakāya.

Strangely enough, the Occidental idea which comes nearest to the Buddhist doctrine of the Sambhogakāya, is Mr. Wells's theory of God the Invisible King. Wells contrasts the God behind the Veil, the God of Abstract Justice, with the conception of God as the Ideal, as the object of devotion, as the symbol of the Christ spirit. The God behind the Veil is the Bhūtatathātā, or the Dharmakāya, and the Invisible King is the Sambhogakāya, the Body of Glory, the Buddha Spirit behind all human Buddhas.

The Buddha of most of the Mahāyāna Sūtras is this Sambhogakāya, who merely uses the Nirmāṇakāya as his mouth-piece, and though he is one with all the Buddhas, and not merely Çākyamuni, he is often called by this name. Thus for example, the Saddharma Puṇḍarīka Sūtra speaks of the Buddha as being the loving father who rescues his children (all sentient beings) from the burning house of the three worlds. For this reason do the innumerable Bodhisattvas appear to testify to the fact that all through eternity the Buddhas have at various times appeared to teach all mankind the Law.

"Every drop of water in the vast ocean can be counted, but the age of Çākyamuni none can measure: crush Mt. Sumeru into particles as fine as mustard seed and we can

count them, but the age of Çākyaṃuni none can measure ...the Buddha never entered into Parinirvāṇa, the Good Law will never perish. He shewed an earthly death merely for the benefit of sentient beings."

The meaning of all this is obvious. Mahāyāna does not deny the earthly career of Çākyaṃuni lasting for some eighty odd years, and subject to the usual frailties of human existence, but teaches that the latter was only the Nirmāṇakāya, the Body of Transformation, behind which was the eternal Sambhogakāya, or the Body of Glory.

3. *Dharmakāya*

While then the Nirmāṇakāya is the human Buddha, and the Sambhogakāya the glorified Buddha ideal, the Dharmakāya is the essence of Buddhahood, the norm of existence, and is therefore synonymous with the Bhūtatathāta of which it is but a devotional symbol.

The idea of the Dharmakāya probably originated in the fact that shortly before his decease Çākyaṃuni is supposed to have told his disciples that though after his death no longer personally would he be with them, yet (metaphorically speaking) he, like all other Buddhas, would continue to exist in the Law of Dharma. Now in the first place, by "existing in the Law" he may have meant merely existing in the doctrine which he taught, but to quote Suzuki, "Dharma is a very pregnant word, and covers a wide range of meaning. It comes from the root *dhṛ*, which means to hold, to carry, to bear, and the primitive sense of

Dharma is that which carries, supports, or bears. Then it came to signify that which forms the norm or regulates the course of things, i. e. the Law, institution, rule, doctrine...essential quality, substance, that which exists in reality, being."

Accordingly, though originally the spirit of the Buddha may have been synonymous with the doctrines of the Buddha it is not long before it became synonymous with the root of life, the essence of being, the norm of the universe. In a word, then, comparing the Trikāya with Western ideas we may say that Bhūtatathātā stands for the Essence of Godhood, the ultimate and unmanifested Deity, the Dharmakāya to the norm of manifest world, the Christian God the Father, the Sambhogakāya to a compound of the Logos, the Resurrected Christ, and Wells's Invisible King, and the Nirmāṇakāya to the incarnation of the divine.

—W. M. McGovern, *"Introduction to
the Mahāyāna Buddhism"*—

BUDDHISM IN ENGLISH

PART IV HISTORICAL

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CHAPTER XVI

BUDDHIST CONSTANTINE

Of the events of the first few years of Aśoka's reign we have no information. In the ninth year a war broke out between Magadha and Kalinga, perhaps the then most powerful kingdom in India still independent of the empire ruled over by Aśoka. Of the rights and wrongs of the dispute we cannot judge. Our sole information comes from one side only, and is an incidental reference in the thirteenth Edict, published by Aśoka five years afterwards. In that document the King states that it was the remorse and pity aroused in his mind by the horrors of the conquest—the killing, death by disease, and forcible carrying away of individuals, to which non-combatants and even peaceable brahmins and recluses were exposed—that resulted in his conversion. He does not say to what. That, apparently, was supposed to be quite clear to any one. It was sufficient to say that he had come to the opinion that the only true conquest by the religion (by the Dhamma).

We are told, by the King himself, of three stages in his conversion. The Rupnath Edict is of about the same date as the last, but perhaps a little earlier, say the thirteenth year after his being formally anointed, or, as we should say, crowned—that is, in the seventeenth year after he became *de jure* the king. There he says that for two and a half years he had been a lay disciple (an *upāsaka*), but had not developed much zeal; but one year before (before the date of the Edict) he had entered the Order, and begun to show greater zeal. Then in the eighth Rock Edict he declares that in the thirteenth year after his coronation he had set out for the *Sambodhi*—that is to say, he had set out, along the Aryan Eightfold Path, towards the attainment (if not in his present life then in some future birth as a man) of the state of mind called Arhatship. So in the ninth year of his reign an *Upāsaka*, in the eleventh year a *Bhikṣu*, in the thirteenth, still reaching upward, he enters the Path.

This is his own account of the matter, and he gives no one else any credit for his progress. It is not by any suggestion or instruction, received either from layman or recluse, that he had adopted this course. It is his own doing throughout. The Chroniclers profess to know the name of the *Bhikṣu* who was instrumental in his conversion. I am not prepared to say, though their evidence is so much later, that there may not be some truth in their view. It is quite true that it is sound Buddhist doctrine that each man is “to be a lamp unto himself, to hold fast

as a refuge to the truth [the Dhamma], to look not for refuge to any one besides himself." But it is so very likely that one factor at least in the King's change of heart may have been the exhortation or conversation of one or other of the Arhats, that we may suppose both accounts to have been right. It is strange for a king, whether in India or in Europe, to devote himself strenuously to the higher life at all. It is doubly strange that, in doing so, he should select a system of belief where salvation, independent of any belief in a soul, lay in self-conquest. No ordinary man would have so behaved; and the result must have been due mainly to his own character, his firmness of purpose, his strong individuality. But he was quite incapable of inventing the system. We know it had existed long before. And it is not probable that those who had already trained themselves in it were wholly without influence upon him.

Henceforward he devoted his great energy, and the powerful resources of his wide empire to the realisation of his new ideals. To that end all his edicts were published, all the changes he made in the administration of his empire were directed, and enormous sums were lavished in the erection of costly buildings in aid of the new faith. It is characteristic that he says not a word of these last. To his mind it was apparently the teaching that was so much the most important thing that it swallowed up every other consideration. But the unanimous testimony of all the later traditions, confirmed as it is by

the actual remains discovered, leaves no doubt upon the point.

It is true that no building erected by Aśoka remains intact above ground, but an inscription of his has been found at Sānchi, and it is the unanimous opinion of scholars that he built the first temple at Buddha Gayā. Sānchi, the old name of which is Chetiya Giri (the Hill with the Shrine upon it), must have been a famous place before Aśoka went to Ujjeni. There are no less than eleven topes on the plateau at the top of the hill. Some of them were opened in 1822 and the rest in 1851. At the second excavation one of the smaller ones was found to contain part of the ashes from the funeral pyres of Āriputta and Moggallāna, two of the Buddha's principal disciples. The village Vedisa, where Aśoka made the acquaintance of his first wife, lies close by, and tops of other hills in the neighbourhood are also crowned with stūpas.

— T. W. Rhys Davids, "*Buddhist India*" —

CHAPTER XVII

MAHĀYĀNA BUDDHISM

The obscurest period in the history of Buddhism is that which follows the reign of Aśoka, but the enquirer cannot grope for long in these dark ages without stumbling upon the word Mahāyāna. This is the name given to a movement which in its various phases may be regarded as a

philosophical school, a sect and a church, and though it is not always easy to define its relationship to other schools and sects it certainly became a prominent aspect of Buddhism in India about the beginning of our era besides achieving enduring triumphs in the Far East.

The word signifies Great Vehicle or Carriage, that is a means of conveyance to salvation, and is contrasted with Hīnayāna, the Little Vehicle, a name bestowed on the more conservative party though not willingly accepted by them. The simplest description of the two vehicles is that given by the Chinese traveller I-Ching (635-713 A. D.) who saw them both as living realities in India. He says "Those who worship Bodhisattvas and read Mahāyāna Sutras are called Mahāyānists, while those who do not do this are called Hīnayānists." In other words, the Mahāyānists have scriptures of their own, not included in the Hīnayānist Canon and adore superhuman beings in the stage of existence immediately below Buddhahood and practically differing from Indian deities. Many characteristics could be added to I-Ching's description but they might not prove universally true of the Mahāyāna nor entirely absent from the Hīnayāna, for however divergent the two Vehicles may have become when separated geographically, for instance in Ceylon and Japan, it is clear that when they were in contact, as in India and China, the distinction was not always sharp. But in general the Mahāyāna was more popular, not in the sense of being simpler, for parts of its teaching were exceedingly abs-

truse, but in the sense of striving to invent or include doctrines agreeable to the masses. It is less monastic than the older Buddhism, and more emotional; warmer in charity, more personal in devotion, more ornate in art, literature and ritual, more disposed to evolution and development, whereas the Hīnayāna was conservative and rigid, secluded in its cloisters and open to the plausible if unjust accusation of selfishness. The two sections are sometimes described as northern and southern Buddhism, but except as a rough description of their distribution at the present day, this distinction is not accurate, for the Mahāyāna penetrated to Java, while the Hīnayāna reached Central Asia and China. But it is true that the development of the Mahāyāna was due to influences prevalent in Northern India and not equally prevalent in the South. The terms Pāli and Sanskrit Buddhism are convenient and as accurate as can be expected of any nomenclature covering so large a field.

Though European writers usually talk of *two* Yānas or Vehicles—the great and the little—and though this is clearly the important distinction for historical purposes, yet Indian and Chinese Buddhists frequently enumerate *three*. These are the *Śrāvakayāna*, the vehicle of the ordinary Bhikṣu who hopes to become an Arhat, the *Pratyekabuddhayāna* for the rare beings who are able to become Buddhas but do not preach the law to others, and in contrast to both of these the Mahāyāna or vehicle of Buddhas and Bodhisattvas. As a rule these three Vehi-

cles are not regarded as hostile or even incompatible. Thus the *Lotus Sūtra*, maintains that there is really but one vehicle, though by a wise concession to human weakness the Buddha lets it appear that there are three to suit diverse tastes. And the Mahāyāna is not a single vehicle but rather a train comprising many carriages of different classes. It has an unfortunate but distinct later phase known in Sanskrit as Mantrayāna and Vajrayāna but generally described by European as Tantrism. This phase took some of the worst features in Hinduism, such as spells, charms, and the worship of goddesses, and with misplaced ingenuity fitted them into Buddhism. I shall treat of it in a subsequent chapter, for it is chronologically late. The silence of Hsuan Chuang and I-Ching implies that in the seventh century it was not a noticeable aspect of Indian Buddhism.

Although the record of the Mahāyāna in literature and art is clear and even brilliant, it is not easy either to trace its rise or connect its development with other events in India. Its annals are an interminable list of names and doctrines, but bring before us few living personalities and hence are dull. They are like a record of the Christian Church's fight against Arians, Monophysites and Nestorians with all the great figures of Byzantine history omitted or called in question. Hence I fear that my readers (if I have any) may find these chapters repellent, a mist of hypotheses and a catalogue of ancient paradoxes. I can only urge that if the history of the

Mahāyāna is uncertain, its teaching fanciful and its scriptures tedious, yet it has been a force of the first magnitude in the secular history and art of China, Japan and Tibet and even to-day the most metaphysical of its sacred books, the Diamond Cutter, has probably more readers than Kant and Hegel. Since the early history of the Mahāyāna is a matter for argument rather than precise statement, it will perhaps be best to begin with some account of its doctrines and literature and proceed afterwards to chronology. I may, however, mention that general tradition connects it with King Kaniṣka and asserts that the great doctors Aṣvaghōṣa and Nāgārjuna lived in and immediately after his reign. The attitude of Kaniṣka and of the Council which he summoned towards the Mahāyāna is far from clear. Unfortunately his date is not beyond dispute for while a considerable consensus of opinion fixes his accession at about 78 A. D., some scholars place it earlier and others in the second century A. D. Apart from this, it appears established that the Sukhāvati-vyūha which is definitely Mahāyānist was translated into Chinese between 147 and 186 A. D. We may assume that it was then already well known and had been composed some time before, so that, whatever Kaniṣka's date may have been, Mahāyānist doctrines must have been in existence about the time of the Christian era, and perhaps considerably earlier. Naturally no one date like a reign or a council can be selected to mark the beginning of a great school. Such a body

of doctrine must have existed piecemeal and unauthorized before it was collected and recognized and some tenets are older than others. Enlarging I-Ching's definition we may find in the Mahāyāna seven lines of thought or practice. All are not found in all sects and some are shared with the Hinayāna but probably none are found fully developed outside the Mahāyāna. Many of them have parallels to the contemporary phases of Hinduism.

1. A belief in Bodhisattvas and in the power of human beings to become Bodhisattvas.

2. A code of altruistic ethics which teaches that every one must do good in the interest of the whole world and make over to others any merit he may acquire by his virtues. The aim of the religious life is to become a Bodhisattva, not to become an Arhat.

3. A doctrine that Buddhas are supernatural beings, distributed through infinite space and time, and innumerable. In the language of later theology a Buddha has three bodies and still later is a group of five Buddhas.

4. Various systems of idealist metaphysics, which tend to regard the Buddha essence or Nirvāṇe much as Brahman is regarded in the Vedānta.

5. A canon composed in Sanskrit and apparently later than the Pāli canon.

6. Habitual worship of images and elaboration of ritual. There is a dangerous tendency to rely on formulæ and charms.

7. A special doctrine of salvation by faith in a Budd-

ha, usually Amitābha, and invocation of his name. Mahāyānism can exist without this doctrine but it is tolerated by most sects and considered essential by some.

— *Sir Charles Eliot, "Hinduism and Buddhism"*—

CHAPTER XVIII

THE DREAM OF MING-TI

It was in the reign of the Chinese Emperor Ming-ti—who came to the throne A. D. 58, and reigned until A. D. 76—that Buddhism was definitely introduced into the empire. The capital at this time was at Loyang, the present Honan-fu; and it was here that for many years afterwards the great Buddhist centre of work lay.

The Emperor Ming-ti had probably heard of the progress of Buddhism among the tribes bordering on China and India; and if, so early as the reign of Wu-ti, a golden image of the Indian saint had been set up in one of the small states bordering on the Chinese possessions, we may suppose with reason that the worship had spread in the interval, and some reports respecting the religion of Buddha come to the ears of the Chinese people.

The emperor, at any rate, is said to have had a dream in the third year of his reign (A.D. 61) in which he saw a golden figure flying from heaven and hovering over his palace.

Its head was surrounded by a glory equal to that of the sun and moon. Being moved by his dream to inquire about its meaning, one of his ministers, Fu-yih, told him that he had heard there was a divine person born in the west, called Buddha and that probably his dream was connected with that circumstance.

This clearly shows that Fu-yih had received some intelligence about this religion, and we might venture to think that he himself had a partial belief in the truth of what he had learned. But, at any rate, the emperor was induced, on hearing the minister's report, to send a mission to India in search of books or correct tidings about this mysterious personage. We are told in the annals, that the mission, numbering in all eighteen men, arrived in India and came as far as the country of the Yuechi.

It is probable that the district referred to under this name was the country of the Vajjis, or Vrijjis, who were in all probability an offshoot of the northern tribe of the Yue-chi, or White Huns. We are told by Sze-ma, that the languages spoken throughout the district where these tribes of northern people lived, from Ta-wan, *i. e.*, about Yarkand, as far went as Parthia, differed but slightly and were mutually intelligible. It would be easy, therefore, for the Chinese mission to proceed through these territories and pursue their inquiries respecting Buddha; and the special occurrences of the period would make their mission still more practicable, for at this time, probably, Kaniska was rising in power and his hordes prepar-

ing to invade India. They actually advanced as far as Magadha, south of the Ganges, and carried off from that country some of the sacred relics which were treasured there, as well as the persons of some eminent Buddhist teachers. At such a time, therefore, as this, the Chinese embassy penetrated to India and arrived among these Yue-chi. Here they collected books and pictures and relics, and, accompanied by two priests of the religion, they returned homewards and arrived at the capital, Loyang, A. D. 67. The emperor appears to have lent a ready ear to the instruction of the foreigners, and in the end caused a temple to be built in which the books and relics might be stored. The temple was called after the name of the "white horse" on which the books, &c., had been brought from the west.

Such is the account given of the introduction of Buddhism into China: there is nothing improbable in the narrative, so far as the outline is concerned; and it is accepted on every hand by the Chinese themselves. But, as in most cases, there is much incredible matter added to the story — as for instance, with regard to the controversy between the Taouist priests and the new missionaries or envoys from India. In this account, we are assured that miracles were wrought to convince the emperor and people of the superior claims of the Buddhist religion; and it is added, the Taouist priests, abashed at their defeat, fell dead in the presence of the assembled multitudes.

Leaving these stories out of the account, we seem to

have before us a simple narrative of an event probable in itself, viz., of the introduction into China of books and teachers related to a foreign religion, now gathering notice throughout the east, and which had already spread to the confines of the empire. When we remember, too, that Kaniṣka and his followers had embraced this creed, and that it had probably found its way into Parthia,—all this taken into connexion with the story of the emperor's dream, makes it likely that we have in the foregoing record an historical fact, viz., that Buddhism found its way from India to China in 71 A. D.

—S. Beal, "*Buddhism in China*"—

CHAPTER XIX

SHINTOISM AND BUDDHISM

No contrast in religion is greater than this, *Shinto*, the Way of the Gods, and *Butsudo*, the Way of the Buddhas. In Shinto all is simplicity: the shrine(*miya*) is the ancient hut slightly modified without elaboration or ornamentation; with the *torii*, or bird perch, before it, it contains no idol or symbol except a mirror, and, in the great historic temples, the stored insignia; the priests are plain citizens who are versed in the ritual; the prayers are involved in form but simple in substance, and the di-

vinities are the familiar objects of everyday contemplation—mountains, and sea, and sun, and rock, and tree. Around these gather the sacred memories of the dead, and connected with them are the traditions of the past. The worshipper is conscious of adoration, reverence, wonder, dependence, but he is unable to tell the inquirer how or why. There is neither creed nor dogma nor required ceremonial, but a dim conviction and a vague emotion which make life the better worth living.

But when from the *miya* we pass to the *tera*, how great the contrast! Instead of the simple *torii* are towering gateways, elaborate, ornate, with immense guardian statues, and within are a large and complicated structure and elaborate worship: gongs, bells, incense, revolving libraries, pagodas, sacred wells, drum towers, images, pictures, carvings, litanies, and companies of tonsured monks. There are monasteries, nunneries, schools for priests, assembly rooms for congregations, holy days and seasons; magnificently illuminated copies of sacred books with everything for the satisfaction of the intelligence, the emotions, and the will.

Shinto has, properly speaking, no sacred book, but the Buddhist canon numbers hundreds of volumes and its perusal is a task beyond the powers of any but the most exceptional students. It has many great sects, some of them mutually hostile, with a large number of minute divisions and subdivisions, as if nothing were too petty for the foundation of a distinct order. Hence it has a

minute and intricate theology, with apologetics, dogmatics, exegesis, polemics, and traditions. It thus is in contrast to Shinto on its intellectual as on its material side; the ethics of Shinto are at most "Fear the gods and obey the Emperor," But Buddhism has an ethics which embraces all orders of sentient beings throughout the universe. Shinto is bounded by Japan in time and space, but Buddhism embraces the universe and stretches its claims throughout unnumbered *kalpas* from eternity to eternity. Shinto has to do with the world we see and hear and touch, but Buddhism conceives this all as a "fleeting show, for man's delusion given," and seeks salvation in a world behind the world.

In Japan the two are in juxtaposition. We may pass at once from *miya* to *tera*, and in like fashion the nation itself went from primitive Shinto to the Buddhist faith. For we do not study in this change a slow evolution by means of "resident forces," but a conversion — not growth, but regeneration, — for thus may man's nature respond to external influences and more be accomplished in a generation than otherwise in centuries. The seventh century A. D. was more important to Japan than all the time which had preceded it. We have referred already to the effect of the introduction of Chinese civilisation upon the minds of the leaders of the people. According to the *Nihongi*, after earlier ineffectual attempts, in the year 552 priests and images came to Yamato and were given a welcome and a habitation, the prime-minister becoming patron of the

foreign cult. But shortly after, a pestilence breaking out, it was attributed to the wrath of the native gods, so that the temple was destroyed, the books disappeared, and the statue was cast into the sea. But the image was recovered miraculously, and shortly after the Emperor's palace was destroyed by fire from heaven, the two chief opponents of Buddhism perishing in the flames. Therefore the Emperor commanded the rebuilding of the temple, and a further mission of Korean priests took the place of those who had been driven away.

These were followed by others in increased numbers, and the favour was won not only of the prime-minister but of the court, and finally of the Emperor himself. Anti-foreign and anti-Buddhistic feeling was aroused and a rebellion resulted, but it was put down, and in the year 621 Buddhism became the established religion. Bishops and archbishops were appointed, the country was divided into dioceses, temples were erected in all important places, and students crossed the sea to Korea, and more especially to China to study the religion in its sources. Thenceforth there was still conflict, but Shinto grew steadily weaker and Buddhism stronger, for Shinto could not maintain itself against the doctrines, rites, and complete organisation of its rival. Shinto could only invoke the wrath of the native gods and the love of the people for their divinities. The attribute of deity was power, and it was manifest in the pestilence which broke out when the first temple was erected; but the argument could be turned

the other way, and the Buddhists were quick to seize the opportunity, for who could say that the pestilence did not come because of the anger of the Buddhas at the coolness of their reception? The Shinto priests were not fairly matched with the newcomers, neither in dialectics nor in miracles. Thus did the fire fall from heaven to reinforce the argument, and thus later at a crucial moment was a solemn voice from the most holy Shinto temple in Ise heard commanding a hesitating Emperor to build a great statue of Buddha. Dreams and portents added effect to the arguments, and finally the love of the people for their deities was utilised when the ingenious and miracle-working priest, Kōbō-Daishi, declared that the native gods were incarnations of Buddha. Besides, the Buddhist monks were deeply in earnest and devoted to evangelistic labours, and how could simple-hearted laymen like the Shinto priests compete with them?

—G. W. Knox, "*The Development of Religion in Japan*"—

CHAPTER XX

KŌBŌ-DAISHI

Kōbō indeed was both the Philo and Euhemerus of Japan, plus a large amount of priestly cunning and what

his enemies insist was dishonesty and forgery. Soon after his return from China, he went to the temples of Isé, the most holy place of Shintō. Taking a reverent attitude before the chief shrine, that of Toyo Uké Bimé no Kami or Abundant-Food-Lady-God, or the deified Earth as the producer of food and the upholder of all things upon its surface, the suppliant waited patiently while fasting and praying.

In this, Kōbō did but follow out the ordinary Shintō plan for securing god-possession and obtaining revelation; that is, by starving both the stomach and the brain. After a week's waiting he obtained the vision. The Food-possessing Goddess revealed to him the yoke (or yoga) by which he could harness the native and the imported gods to the chariot of victorious Buddhism. She manifested herself to him and delivered the revelation on which his system is founded, and which, briefly stated, is as follows:

All the Shintō deities are avatars or incarnations of Buddha. They were manifestations to the Japanese, before Gautama had become the enlightened one, or the jewel in the lotus, and before the holy wheel of the law or the sacred shastras and sūtras had reached the island empire. Furthermore, provision was made for the future gods and deified holy ones, who were to proceed from the loins of the Mikado, or other Japanese fathers, according to the saying of Buddha which is thus recorded in a Japanese popular work:

"Life has a limited span, and naught may avail to extend it. This is manifested by the impermanence of human beings, but yet whenever necessary, I will hereafter make my appearance from time to time as a god (Kami), a sage (Confucian teacher), or a Buddha (Hotoké)."

In a word, the Shintō goddess talked as orthodox (Yoga) Buddhism as the ancient characters of the Indian, Persian and Pre-Islam-Arabic stories in the Arabian Nights now talk the purest Mohammedanism. According to the words put into Gautama's mouth at the time of his death, the Buddha was already to reappear in the particular form and in all the forms, acceptable to Shintōists, Confucianists, or Buddhists of whatever sect.

Descending from the shrine of vision and revelation, with a complete scheme of reconciliation, with correlated catalogues of Shintō and Buddhist gods, with liturgies, with lists of old popular festivals newly named, with the apparatus of art to captivate the senses, Kōbō forthwith baptized each native Shintō deity with a new Chinese-Buddhistic name. For every Shintō festival he arranged a corresponding Buddhist's saints' day or gala time. Then, training up a band of disciples, he sent them forth proclaiming the new irenicon.

It was just the time for this brilliant and able ecclesiastic to succeed. The power and personal influence of the Mikado were weakening, the court swarmed with monks, the rising military classes were already safely under the control of the shavelings, and the pen of learning had everywhere proved itself mightier than the sword and

muscle. Kōbō's particular dialectic weapons were those of the Yoga-chara, or in Japanese, the Shingon Shu, or Sect of the True Word. He, like his Chinese master, taught that we can attain the state of the Enlightened or Buddha, while in the present physical body which was born of our parents.

This branch of Buddhism is said to have been founded in India about A. D. 200, by a saint who made the discovery of an iron pagoda inhabited by the holy one, Vagrasattva, who communicated the exact doctrine to those who have handed it down through the Hindoo and Chinese patriarchs. The books or scriptures of this sect are in three sutras; yet the essential point in them is the Mandala or the circle of the Two Parts, or in Japanese Ryōbu. Introduced in to China, A. D. 720, it is known as the Yoga-chara school.

Kōbō finding a Chinese worm, made a Japanese dragon, able to swallow a national religion. In the act of deglutition and the long process of the digestion of Shintō, Japanese Buddhism became something different from every other form of the faith in Asia. Noted above all previous developments of Buddhism for its pantheistic tendencies, the Shingon sect could recognize in any Shintō god, demi-god, hero, or being, the avatar in a previous stage of existence of some Buddhist being of corresponding grade.

For example, Amatérasū or Ten-Shō-Dai-Jin, the sun-goddess, becomes Dai-nichi-Nyōrai or Amida, whose colossal effigies stand in the bronze images Dai Butsu at Nara,

Kyōto and Kamakura.

Ojin, the god of war, became Hachiman Dai Bosatsu, or the great Bodhisattva of the Eight Banners. Adopted as their patron by the fighting Genji or Minamoto warriors of mediæval times, the Buddhists could not well afford to have this popular deity outside their pantheon.

For each of the thirty days of the month, a Bodhisattva, or in Japanese pronunciation Bosatsu, was appointed. Each of these Bodhisattvas became a Dai Myō Jin or Great Enlightened Spirit, and was represented as an avatar in Japan of Buddha in the previous ages, when the Japanese were not yet prepared to receive the holy law of Buddhism.

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In this way, Kōbō arranged a sort of clearing-house or joint-stock company in which the Bodhisattvas, Kami and other miscellaneous beings, in either the native or foreign religion, were mutually interchangeable. In a large sense, this feat of priestly dexterity was but the repetition in history, of that of Asanga with the Brahmanism and Buddhism of India three centuries before. It was this Asanga who wrote the Yoga-chara Bhumi. The succession of syncretists in India, China and Japan is Asanga, Hiukiō and Kōbō.

—*W. E. Griffis, "The Religions of Japan"*—

THE TRUE RECLUSES: A DIALOGUE

PART V
MONACHAL

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CHAPTER XXI

THE TRUE RECLUSES: A DIALOGUE

(This is perhaps the most artistic of the charming 'Psalms of the Sisters', inasmuch as it contains something of dramatic development and a good deal of quiet humour. Rohinī gives the purest motives for her love of the yellow-robed brotherhood; the worldly-minded householder adds the motive of selfinterest; and she quietly bring him back to the realities — this time with good effects!)

As a contemporary picture of the early Sangha, this poem is of unique interest.)

"See, Father, see the holy men," thou criest,
Awaking me from sleep, O Rohinī:
And ever art thou praising the recluses!
Say, daughter, would'st thou join their company?
Forever dost thou feed them on my substance:
Say why are these recluses dear to thee?

A lazy crew of idle good-for-nothings,

Who batten on the food of honest men !
Cadgers they are, and fond of dainty feeding ;
Why dost thou love them, daughter, tell me then ?'

' Full many a time, O Father, hast thou asked me !
Come now I'll tell thee of their lofty work ;
For workers truly are they of the noblest ;
Battle with hate and lust they do not shirk.

Must I not love them ? For their work is holy,
Holy in inward thought and word and deed,
As pearl or ocean-shell so pure and lustrous,
Untainted they by hatred, sloth, or greed.

Versed in the Righteous Law they are, and skilful :
Aye, and they practise too the law they preach ;
Learnèd and self-possessed and ever watchful,
Living in all things as the Sages teach.

Must I not love them ? Far afield they wander,
Wise and so lowly-minded and discreet ;
Knowing the end of every ill and sorrow—
See, Father, how they pace the village street !

Downcast their eyes ; their paces measured, sober,
They meditate, nor look to left or right :
They lay not up on earth the fleeting treasure ;
Finished their quest, their lofty goal in sight !

Poor are they too, yet touch not gold nor silver ;
Each day supplies for them their simple needs ;
From many lands and towns they join the Order,
Bound in the sacred tie of loving deeds.'

'Lucky the day when thou wast born, O maiden !
Firm-founded is thy faith in Jewels Three.
These are the harvest-fields, as well thou knowest,
Where there is very fruitful husbandry.
I too will serve the worthy true recluses ;
Such service is repaid most bounteously !'

'Father, if any evil apprehending
Thou would'st be wholly rid of evil's snare,
Go get thee to the Master and take refuge,
Straight to the Holy Norm do thou repair ;
Aye, and whate'er the noble Bhikkhus bid thee
That do : for truest happiness lies there.'

'Lo, now I'll hie me straightway to the Buddha,
His holy teaching from the Bhikkhus I'll obtain :
So shall I too observe the noble precepts
And the best bliss on earth I'll surely gain.'

—*K. J. Saunders, "Heart of Buddhism"*—

CHAPTER XXII

A BUDDHIST SABBATH IN SEYLON (I)

The light is breaking in the east. Already in the gloom of the tall trees the squirrel's strange chirping bark is heard, and the hoarse grating cough of the monkey mingles with the coppersmith's metallic note and the "earliest pipe of half-awakened bird." Dawn is at hand. Already *kā-kā*, the black crow, is impudently demanding his early meal. Yet a few moments and the sun will strike the brass pinnacle of the temple, and we must offer flowers as he rises, so let us hasten onwards.

It is a Buddhist holy day, — New Moon or Full Moon in the dry season, maybe Wesak Day, — the day of days, in *Laṅka-Dīpa*, the land beloved of the children of the Lord, the fairest isle on earth, where the yellow robe still studs the palm-groves, and the white dome of the *dāgaba* gleams beyond the nameless blue-green of the tracts of paddy-fields. So we bathe and don the simple garb of the *upāsaka* — a vast and two white cloths, upper and lower. Thus clad, bare head and foot, like Roman senators in city garb, we join little groups silently making their way to the temple on the hill. At the foot of the long stone stairs leading to the sacred place are women and children, also clad in white, bearing flat baskets of flowers.

Here, too, is a small band of youths, white-robed, about

to take with us the eightfold vows or *attha-sīra* for the first time in this life. There is just a touch of chill in the air, and some have drawn their upper robe over the head, and at a distance look like hooded nuns. This is for them a solemn day, marking the desire to be also of those who have set their faces towards the stream, a mark of admission to the outer court of the true community of Buddha-puttā, sons of the Buddha.

On this holy day, when especial influences are shed upon the earth, especial merit may be gained by those who keep the eight vows, the layman's five of every day, and the extra three and perfected third precept kept by those who wish to take a further step. By taking the full ten vows one is, as it were, an ordained monk or *bhikkhu*. For said the Buddha:

He who would be like me should truly keep
The eight vows on the eighth and fourteenth day
And fifteenth of the half-month of the moon,
As well as in the monk's retreat.

For beneath the shadow of such an one, living the righteous life, as beneath the shadow of a mighty tree, his wife and children, relatives and friends and all dependent on him will assuredly prosper. Thus, again, in a stanza are set forth the duties of the day:

He who has taken all the Precepts Eight
Kills not, nor steals, nor speaketh words untrue,
Nor dulls the brain with drugs, and from all deeds

Of lust abstains; nor does he eat at night
Or at forbidden seasons; nor with flowers
Adorn his body, nor use scents, but sleeps
On a mat spread on the ground. This is the Fast
With the observance of the Precepts Eight.
Thus by the Buddha, the Enlightened One,
Who hath all sorrow ended, as the Path
To end all sorrow, this hath been declared.

While such thoughts as these have been passing through our mind, we have already climbed the long flight of steps and reach the sand-strewn court whose central figure is a skyward-tapering *dāgaba* the dome-shaped relic shrine, whose blue-white graceful cupola pierces the dark green of the surrounding jak trees, and the sacred bo-tree, where already the squirrels are busy at their morning meal. Here, awaiting the coming of the officiating monk, stand in little groups some fifty men and women, white-robed and silent, each carrying on his arm a white cloth or towel, which will be used to spread upon the sandy ground during the act of worship. A subdued but joyous crowd. Glancing over the faces, one finds no trace of that pessimistic resignation which the ignorant always attribute to the followers of the Buddha. Sorrow there may be in the world.

True, this is the note of all religions; but to meet it with joyful hearts, with confidence of ultimate success, because the lives are many, to be as merry as one may, that is the key-note of the Buddhist life. Here is not ignorant idolatry, but devotion to One who has attained;

and on this day we mean to tune up the strings of our whole being, if only for this single day, and we purpose to be Buddha-puttī, sons of the Buddha, and like unto Him and His perfected monks. That is enough, not to fail or come short for this brief space, from now till to-morrow's dawn; this brings peace for the now, and merit, we think, which shall support our footsteps in troublous times, and lead us along the Path of Him who hath thus come and gone, Tathāgato, to the lotus-feet of the Lord Metteyya, who is yet to come.

First we must take *sīla*. This means asking the monk, who has just come out of his *vihāra*, or dwelling in the temple-court, to say for us the Pāli ritual, which we repeat after him, phrase by phrase. We gather round the big *dāgaba* or relic-chamber, against which stands the monk, facing outwards; spread our cloths and kneel thrice bowing with the fivefold prostration of head and folded hands, body, knees and feet. There is a moment's silence. Then all repeat the triple invocation, words of power, the *namaskāra* to the Buddha:

Glory to Him, the Blessed Saint, the All-enlightened One.

Now the clear tones of the monk sound forth the *Tisarānam*, the Threefold Refuge, which is repeated by the prostrate throng.

To the Buddha for refuge I go.

To the Law for refuge I go.

To the Brotherhood for refuge I go.

This three times. Then follow the vows, repeated as before alternately.

From killing to abstain—the vow I take.

From stealing to abstain—the vow I take.

From lustful deeds to abstain—the vow I take.

From lying to abstain—the vow I take.

From drink and sloth-producing drugs to abstain—the vow
I take.

From food at times unseasonable to abstain—the vow
I take.

From dancing, singing, music, worldly shows,

From flowers, scents and unguents, and from wearing
Adornments and from beautifying this body,

From all these to abstain—the vow I take.

From couches high and broad to abstain—the vow I take.

Then follows silence. The devotees remain prostrate, meditating on the vows and repeating in a low voice certain stanzas composed by the Buddha Himself, in praise of the Triple Gem—the Master, the Teaching, and the Brethren. After some moments, one by one we rise and turn to the huge stone slab, now a mass of flowers. We fill our hands with these, first holding them out while a brother pours water, first on them, then on the flowers. Then with folded palms containing the flowers we offer some at each of the four little shrines surrounding the *dāgaba*, walking clockwise, till the circuit is complete. Then to the *Buddha-ge* or image-house, where the huge stone *Rū a* sits crosslegged in the silence, with downcast meditative eyes and lips of com-

passion. A flower or two yet remains, and these we offer to the bo-tree, in honour of the sacred tree sitting under which the Lord attained enlightenment. And now that we have retired, other relays of aspirants are arriving, and the same ceremony is gone through, and continues at intervals throughout the early morning.

—*F. L. Woodward, "Picture of Buddhist Ceylon"*—

CHAPTER XXIII

A BUDDHIST SABBATH IN SEYLON (II)

It is now past six o'clock, and we proceed to the great hall close by, where the early morning meal is served to the devotees, who, for this one day, be it remembered, are as *bhikkhus* and are venerated by the other laymen who have taken only the five ordinary vows, and by them waited on with great respect. Mats and cushions are spread all along three sides of the hall, and the preaching platform occupies the upper end.

Here we sit while the attendants bring up cups of tea or coffee, rice-cakes and plantains. This done we sit cross-legged upon the floor and meditate upon the vows and duties of the day, or on the Dhamma; no

thought of business or the outside world should intrude.

Some chant stanzas quietly, others read the sacred books, and this goes on till perhaps eight o'clock, when a monk arrives and silently takes his place upon the preaching chair. He delivers us a sermon on the merits to be acquired by this day's devotion. This is done in the Sinhalese tongue, the points of doctrine being driven home by quotations from the Pāli canon. From time to time a layman puts a question on some knotty point, to which the monk replies by quoting the Buddha's words. There is no speculation. The canon is final. It is enough. You must not venture to add your *diṭṭhi* (view), to swell the sacred texts.

This preaching and discussion may continue till about eleven o'clock.

Meanwhile the women and boys are bringing in the single meal. Each one is given a plate, as he sits upon the floor, and on it are heaped rice and curries of different sorts, and then sweetmeats and fruit. All this must be finished before the hour of noon, for to eat after the shadow has moved beyond the dial-plate's centre is a breach of the sixth precept. There will be no more solid food after this till to-morrow's breakfast.

Now all is cleared away and baskets of betel-leaves and areca-nut and condiments are brought for the customary chew so dear to the Sinhalese. Meanwhile an elder delivers a short speech on behalf of the rest, returning

thanks to those who have supplied the food and maintenance this day, and waited on us so carefully, for we are this day as beggars, and dependent on other's help, even for a glass of water. All must be given. After this comes the slack hour of the day. Some take a turn up and down the hall or corridor, others peacefully ruminate or snatch forty winks, nature and age compelling. Then, as the afternoon draws on, someone will read aloud an article on Dhamma, or a passage from the sacred books, or discuss with the rest some point of difficulty. And so through the long afternoon till tea is served, tea without milk, for milk is animal food, or coriander water. So to our reading and thinking or discussion again, while some few meditate, and "so fleet the time as in the golden age."

Now it is drawing towards sunset, and, as the sun drops behind the tree, we are again to gather at the temple for the evening offerings of flowers, and to renew our morning's vows. Sometimes it is customary to visit a neighbouring temple, if not too far away, and swell the crowd already gathering there. So off we go, each one carrying a lighted candle in his hand, and, as the long procession winds along the village path, lighting up the trees with flickering points of fire, at intervals we raise the cry of,

"*Sāhdu! Sāhdu! Buddha-praihāra!*"

"Glory! Glory! a Buddha-procession!"

The whole temple is lit up with tiny lamps, oil-bowls with floating wicks, outlining the dome of the *dāgaba*, while paper lanterns cast a subdued glow upon the walls and trees. Circling thrice clockwise round the *stūpa*, we finally fix our candles on the cornice, and await the monk who will administer once more the eightfold vow, after which the "fivefold" devotees in relays take their vows as in the morning; such are the labours of the day. So numerous are those requiring the help of the monks, that the youthful novices take their place, and their shrill voices ring out in the still air, followed by the bass rumble of the men, and women's high-pitched tones. After once more offering flowers and countless sticks of incense, till the whole court and shrine-room smoke again, we gather in a body and sit cross-legged while the aged high priest comes forth to give us a special address on this solemn occasion. He unfolds the course of life leading to the Noble Eightfold Path, and points out how the keeping of these vows now will be to us as stepping-stones across *samsāra's* stream, on the other side of which is the *amataṭṭapadam*, the immortal state of *Nibbāna*.

It is a beautiful scene that meets the eye. The ancient trees, hung with coloured lamps, the soft outline of the dome thrown against the velvet blackness of the star-spangled sky, the wreathing incense-smoke, the flickering candles, the hushed silence of the pauses in

the monk's address, and, now and again, a quick patter of bo-leaves overhead, as a breeze arises and dies away again, the white-robed crowd covering the sandy court; while on the ear falls the ceaseless trill of crickets from all sides—all makes an impression of peace and beauty that will never fade from the memory.

— *F.L. Woodward*, "*Pictures of Buddhist Ceylon*" —

CHAPTER XXIV

THE CEREMONY OF CHANTING

The custom of worshipping the Buddha by repeating his names has been known in the Divine Land (China) as it has been handed down (and practised) from olden times, but the custom of praising the Buddha by reciting his virtues has not been in practice. (The latter is more important than the former), because, in fact, to hear his names only does not help us to realise the superiority of his wisdom; whilst in reciting his virtues in descriptive hymns, we may understand how great his virtues are. In the West (India) priests perform the worship of a Caitya and the ordinary service late in the afternoon or at the evening twilight. All the assembled priests come out of the gate of their

monastery, and walk three times round a Stūpa, offering incense and flowers. They all kneel down, and one of them who sings well begins to chant hymns describing the virtues of the Great Teacher with a melodious, pure, and sonorous voice, and continues to sing ten or twenty *ślokas*. They in succession return to the place in the monastery where they usually assemble. When all of them have sat down, a Sūtra-reciter, mounting the Lion-seat (*Simhāsana*), reads a short Sūtra. The Lion-seat of well-proportioned dimensions is placed near the head priest. Among the scriptures which are to be read on such an occasion the 'Service in three parts' is often used. This is a selection by the venerable Aśvaghoṣa. The first part containing ten *ślokas* consists of a hymn in praise of the Three 'Honourable Ones' (*Triratna*). The second part is a selection from some scriptures consisting of the Buddha's words.

After the hymn, and after reading the words of the Buddha, there is an additional hymn, as the third part of the service, of more than ten *ślokas*, being prayers that express the wish to bring one's good merit to maturity.

These three sections follow one another consecutively, from which its name—the Three-part Service—is derived. When this is ended, all the assembled priests exclaim 'Subhāṣita!' that is, 'well spoken,' from *su* = well, and *bhāṣita* = spoken. By such words the scriptures are extolled as excellent. They sometimes exclaim

‘Sādhu!’ signifying ‘well done!’ instead of the other.

After the Sūtra-reciter has descended, the head priest rising bows to the Lion-seat. That done, he salutes the seats of the saints, and then he returns to his own. Now the priest second in rank rising salutes them in the same manner as the first, and afterwards bows to the head priest.

When he has returned to his own seat, the priest third in rank performs the same ceremonies, and in the same manner do all the priests successively. But if a great crowd be present, after three or five persons have performed the above ceremony, the remaining priests salute the assembly at one and the same time, after which they retire at pleasure. The above is a description of the rites practised by the priests in Tāmralipti in the Eastern Āryadeśa (E. India).

In the Nālanda monastery the number of priests is immense, and exceeds three thousand; it is difficult to assemble so many together in one place. There are eight halls and three hundred apartments in this monastery. The worship can only take place separately, as most convenient to each member. Thus, it is customary to send out, every day, one precentor to go round from place to place chanting hymns, being preceded by monastic lay servants and children carrying with them incense and flowers. He goes from one hall to another, and

in each he chants the service, every time three or five *çlokas* in a high tone, and the sound is heard all around.

At twilight he finishes this duty. This precentor generally is presented by the monastery with some special gift. In addition there are some who, sitting alone, facing the shrine, praise the Buddha in their heart.

There are others who, going to the temple, (in a small party) kneel side by side with their bodies upright, and, putting their hands on the ground, touch it with their heads, and thus perform the Threefold Salutation. These are the ceremonies of worship adopted in the West (i.e. in India). Old and infirm priests are allowed to use small mats whilst worshipping. Though, (in China), the hymns in praise of the Buddha have long existed, yet the manner of using them for a practical purpose is somewhat different from that adopted in India. The words which begin with 'Praise be to the signs of the Buddha,' and are used when worshipping the Buddha (in China), should be intoned in a long monotonous note, and the rule is to proceed thus for ten or twenty *çlokas* at one time. Further, *Gāthās* such as the one beginning with, 'O Tathāgata!' are really hymns in praise of the Buddha.

It is true that, when the note is much lengthened, it is difficult to understand the meaning of the hymn sung. A delightful thing it is, however, to hear a skilful person recite 'The Hymn in one hundred and

fifty verses,' 'that in four hundred verses,' or any other song of praise at night, when the assembled priests remain very quiet on a fasting night. In India numerous hymns of praise to be sung at worship have been most carefully handed down, for every talented man of letters has praised in verse whatever person he deemed most worthy of worship.

—*J. Takahusu*, "A Record of the Buddhist Religion as Practised in India and Malay Archipelago—

CHAPTER XXV

LAMASERIES OF AMDO

The lamaseries of Amdo nearly all belong to the Gélupa sect, which is called by the Chinese "yellow-capped sect," its followers wearing yellow hats in church ceremonies, to distinguish them from the followers of the old church, who have red ones. At the present time, dark red clothes are almost universally worn, except by the lamas of high degree, the reason for this change being that red does not soil as rapidly as yellow, and, moreover, there is no yellow to be had in Tibetan cloth, the stuff of which lamas' clothes are made.

Some of the principal lamaseries receive annual sub-

sidies from the emperor; and in these all the lamas entered on the registers, comprising only those whose instruction enables them to take part in the church ceremonies, receive an allowance of flour and grain, not enough, however, to feed them during the year. The gifts of the laity, of families and friends, the pay they receive for the reading prayers for laymen, or rich lamas who prefer to perform their religious duties vicariously, and numerous other perquisites add very considerably to their revenues. The houses in which the lamas live belong to them, and those who have large ones increase their means by renting a part of them to visitors or to other lamas. Another important source of revenue is money-lending, which is practised extensively by the lamas in Amdo, and, in fact, in all other countries where they are found; the usual rate of interest is two per cent. a month.

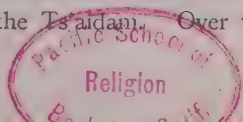
In Amdo the lamaseries do not own as much property as they do in Tibet, but many of the lamas are quite wealthy; they are enterprising traders, and make frequent journeys to Peking, Urga, Lh'asa, or Hsi-an Fu, where they purchase all the articles most readily sold in their country.

At the head of every lamasery is an abbot (*k'anpo*), who is either sent from a large lamasery to fill this office or, in a few cases, is chosen by the lamas. Under him are a certain number of officers, of whom some act as magistrates and provosts or censors, others

attend to the temporal affairs of the convent, and still others superintend the ceremonies. In a few of the larger lamaseries there is an official appointed by the Amban who assists the lama officials (*seng kuan*) in enforcing discipline, but whose principal duty consists in observing the spirit animating the convent, whether it is friendly or hostile to the Chinese government, and keeping the Amban duly posted. This official is styled Erh lao-yeh, or "the second gentleman" by the Chinese.

The rules of the larger lamaseries are very strict, and, while crimes can usually be compounded by the payment of fines, the misdemeanors of the lower-class lamas are punished by whipping, solitary confinement, or expulsion. The ecclesiastical authorities have, even within the limits of China, power of life and death over the lamas of their convents; the civil authorities can not, or rather do not choose to, assail these prerogatives, and generally submit without demur to the decisions of the ecclesiastical courts.

In nearly all the large convents there are certain dignitaries who do not take part in the administration nor in most of the ceremonies, but who, by their presence and superior sanctity, add to the fame of the establishments, and thus cause the laity to increase their offerings marvelously. There are forty-eight of these living saints, or rather incarnations of former saints, in Amdo, the Koko-nor, and the Tsaidam. Over thirty of them are



from Kumbum, while only a very few are born in central Tibet. They are divided into three classes, according to their greater or lesser degree of holiness; the most holy of all resides in the great lamasery of Kuei-tē, and, strange as it must appear, there is none at Kumbum.

They are supposed to be in constant prayer for the welfare of the locality where they reside; and are frequently consulted by the laity as to the success of any undertaking, for as fortune-tellers they are supposed to be "equaled by few, excelled by none."

The Wu-dzé-pa is the director of church ceremonies and of the choirs. In this connection, the system of musical notation used in the convents to teach the lamas to chant is worthy of notice. The books, called *yang-yig*, "hymn or song books," contain a kind of descriptive score, consisting of a wavy line showing when and for what space of time the voice should rise or fall. Where the conch-shell should be sounded or the drum beaten is shown by the figure of a shell or a drumstick. This system of notation is specially interesting from the fact that it is, as far as I am aware, the only one found in eastern or central Asia; the Chinese have none, nor have I heard of any in Korea or Japan.

The other objects used in church ceremonies are the small hand-drum (*damaru*), frequently made of children's skulls covered with snake-skin, the bell (*dril-bu*), and the *dorjé* (the Indian *vajra* or Indra's thunderbolt). Other instruments used on occasions are the trumpet,

often a human thigh-bone with a whip-lash of skin, the *purbu*, or triangular nail, which plays an important rôle in exorcisms, the holy-water vase (*bumba*), the spherical mirror (*mé-long*) over which holy water is poured, the skull libation-bowl, and a variety of minor things too numerous to mention.

— *W. W. Rockhill, "The Land of the Lamas"* —

NOTES

A

Abhidhamma or Abhidharma 論, commentarial
division of Buddhist canon. (see 'Tripitaka')

Açoka 阿育王, king of Maurya Dynasty.

Açvaghōṣa 馬鳴, Mahāyāna scholar in the first
century A.D.

Advaitist 絕對一元論者, a monistic philosophical
school of Vedanta.

Ālāra Kālāma 阿羅邏迦蘭, a Samkya scholar of the
Buddha's time.

Amatapadam 甘露句, 不死句, path or realm of
immortality.

Amban Manchu word meaning 'minister of state.'

Amdo Western part of 甘肅 Kan-su, where live
many Tibetans.

Amitābha 無量光佛, 'Buddha of Infinite Light,'
worshipped specially by the followers of
the Pure Land Schools.

Amitāyus 無量壽佛, 'Buddha of Infinite Life.'
Same as 'Amitābha.'

Ānanda 阿難(陀), a body-servant and favorite
disciple of Ṣākya-muni.

Arahatship Same as 'Arhatship.'

Arhat or Arhan 應供, epithet of Buddha; 阿羅漢,
a stage of Bodhisattvahood.

Āryadeśa Region peopled by Aryan tribes.

Aryan Eightfold Path 八正道 (see 'Noble Eight-
fold Path.')

Asanga 無著, a Buddhist philosopher in the first
or second century A.D.

Atta-sīla 八戒, eight vows or commandments.

B

Bhagavā, Bhagavān, or Bhagavat 薄伽梵, 出有壞,

epithet of Buddha, meaning 'the Blessed One.'

Bhikkhu or Bhikṣu 比丘, Buddhist priest or monk.

Bhikkhunī 比丘尼, Buddhist priestess.

Bhutatathāta 眞如, the highest truth of the Ma-
hāyāna philosophy.

Birān-weed 'Foreign weed.'

Blessed One, the 世尊, Bhagavat in Sanskrit.

Bodhisattva 菩薩, next rank to Buddha.

Bodhi Tree 菩提樹, sacred tree of Buddhists,
meaning 'Tree of Enlightenment.'

Bo-tree Modern expression of Bodhi Tree.

Brahman (or Brahmin) 婆羅門, followers of
Brahmanism; 梵, the Primal Being in
Indian philosophy; 梵天, mythological
god of Brahmanism.

Brāhmaṇa 梵書, the exposition of religious truths
of Vedas.

Buddha 佛陀, 'One who is Enlightened.'

Buddha Gayā 佛陀迦耶, a sacred place of

Buddhists.

- Buddha-ge 佛壇, shrine of Buddha.
- Buddhaghōṣa 覺音, Māgadhī Buddhist scholar in
the fifth century A.D.
- Buddhahood 佛性, 佛位, nature or state of Enlighten-
ment.
- Buddha-putta 佛子, follower of Buddhism.

C

- Caitya 塔廟, shrine.
- Çākya-muni 釋迦牟尼, 'the Çākya sage.'
- Çākyas 釋迦族, the name of the tribe to which
Gautama, the Buddha belonged.
- Çākya-simha 釋迦獅子, 'the Lion of the Çākya
tribe.'
- Çamatha 奢摩他, 寂止, a kind of contemplation.
- Çāriputra or Çāriputta 舍利弗, one of the Bud-
dha's personal disciples.
- Chandragupta 旃陀羅笈多 (月護), the founder of

Maurya empire.

Channa 車匿, one of Gautama's attendants.

Chetiya Gari チエチヤガリ, 'the Hill with the Shrine upon it.'

Clairaudience 天耳通

Clairvoyance 天眼通

Çloka 偈, a kind of hymn.

Council, the Three 三結集, councils held for the compilation of the piṭakas.

Çrāvakayāna 聲聞乘

Çuddhodana 淨飯王, father king of Gautama, the Buddha.

D

Dāgaba 塔, pagoda.

De jure 當然, duly.

Deva 天, heavenly god.

Dhamma or Dharma 達磨, 法, law or teaching, etc.

- Dharmakāya 法身, 'Law Body.'
- Dharmapariyāya 法門, doctrine.
- Dharma-rāja 法王, 'King of the Law.'
- Dhyāna 禪(那), meditation or trance.
- Diamond Cutter 金剛經
- Dīpavaṃsa (セイロン)島史, authentic history of
Ceylon.
- Discipline 律, Vinaya in Sanskrit.
- Dwiyānas 二乘(聲聞乗ト縁覺乗), two inferior stages
of enlightenment.

E

- Enlightenment, Great 大覺, 大菩提, mahābodhi in
Sanskrit.
- être de raison 智的實在, existence in reasoning.
- Euhemerus A Greek, who gave historical and
allegorical explanation to Greek and Latin
mythologies.

F

Four Noble Truths, the 四聖諦

Fu-yih 傅毅, a minister under Ming-ti.

G

Gāthā 伽陀, a kind of hymn.

Gautama or Gāutama 喬多摩, family name of
Çākyamuni, the Buddha.

Gélupa 黃教喇嘛, a yellow capped Lama Sect.

H

Hīnayāna 小乘, 'Small Vehicle,' undeveloped form
of Buddhism.

Hirañṇavatī river 熙連若跋提河, 尼連禪河

Honan-fu 河南府

Hsi-an Fu 西安府 (長安)

Hymn of Devotion 願生偈

I

- I-Ching 義淨, a Chinese pilgrim to India.
- Indra 帝釋天, heavenly king, protecting the followers of Buddhism.
- Īṣvara 伊濕婆羅, a personal god of Hinduism.

J

- Jina 勝者, 'the conqueror,' an epithet of Buddha.

K

- Kācilindika 迦旃隣陀, probably a kind of grass with fine soft fibre, that grows in India.
- Kalinga 羯陵伽, an ancient kingdom in the South India.
- Kalpa 劫波, a long duration of time.
- Kaṇiṣka 迦膩色迦王, King of Gandhāra kingdom in the first century A.D.

- Kan-suh 甘肅省, a western province of China.
- Kapila 迦比羅, founder of Sāṃkhya system of Hindu philosophy.
- Kapilavastu or Kapila-vattu 迦比羅城, capital of Suddhodana's Kingdom.
- Karma 業, law of causation.
- Kāṣyapa 迦葉, one of the prominent disciples of the Buddha.
- Kaṭhina 迦絺那衣, a kind of priest's robe, used for some time after the rainy season.
- Koko-nor 青海
- Koli 拘利城, capital of the Koli tribe, north of Kapilavastu.
- Koliyans 拘利國人, people of Koli.
- Kosala 憍薩羅, a Kingdom in the ancient India, situated west of Kapilavastu.
- Kosalese 憍薩羅語, language of Kosala.
- Koṭi 俱胝, a ten (or a hundred) millions in Indian enumeration.

- Kuché 龜茲 (庫車)
- Kuṣi-nagara or Kusināra 拘尸那揭羅, the place
where Gautama, the Buddha died.
- Kumbum A famous manastery in Kan-su.

L

- Lama 喇嘛僧, priest of Tibetan Buddhism.
- Lamasery 嘛喇寺院, manastery of the Tibetan
Buddhism.
- Land of Bliss 安樂國 (極樂), Sukhāvatī in Sanskrit,
that is, Amitāyus's paradise.
- Laṅka-Dīpa 楞伽島, the island of Seylon.
- Law-wheel 法輪, Buddha's preaching.
- Liberation 解脫, freedom from worldly bondages,
or attainment to Nirvāṇa.
- Lion-seat 獅子座, Simhāsana in Sanskrit, preaching
stand or pulpit.
- Loka-nātha 世導師, 'the leader of the world.'

Lotus Sūtra 法華經 (see 'Saddharma Puṇḍarīka Sūtra).

Loyang 洛陽 (河南), the present Honan-fu.

M

Magadha 摩揭陀

Māgadhi 摩揭陀語

Mahābhārata 摩訶婆羅多, an old epic, describing the Aryan conquest of the Central India.

Mahābodhi 大覺, 'Great Enlightenment.'

Mahākāśyapa 大迦葉, one of the Buddha's personal disciples.

Mahāyāna 大乘, 'Great Vehicle,' later and developed form of Buddhism.

Maitreya or Metteyya 彌勒, the Buddha to come.

Mallas 末羅族, name of a tribe.

Mantrayāna 真言乘, a mystic school of Buddhism.

Māyā 摩耶, illusion.

Māyā the Queen 摩耶夫人, mother queen of Gautama.

Ming-ti 明帝(後漢), emperor of the Later Han.

Moggallāna (Maudgalyāyana) 目犍連, one of Gautama's disciples.

N

Nāga 龍神, serpent-diety.

Nāgārjuna 龍樹, a famous Mahāyāna scholar in the second century A.D.

Nāgasena 那先(龍軍)比丘, a Buddhist priest in the first century B.C.

Nālanda 那爛陀寺, a Buddhist scholartic centre near Rājagṛiha in the sixth and seventh century.

Namaskāra 供養, 恭敬, worship.

Nibbāna or Nirvāṇa 涅槃, final goal of Buddhism.

Nirmāṇakāya 應化身, incarnated body of Buddha.

Nissaggiyā Pācittiya 尼薩耆波逸提(捨墮), a king of

Vinaya or Buddhist commandment.

Noble Eightfold Path, the 八正道, eight passage
to the Enlightenment.

O

Order 僧伽(數國), Saṅgha in Sanskrit (see 'Tri-ratna').

Original Prayer 本願, vows of any Buddha before
attaining the Enlightenment.

Orissa A province facing the Bay of India.

P

Pāli 巴利語, language of earliest Buddhist language.

Pāli Text Society 巴利聖典協會, established in London, 1881.

Palm-leaf manuscript 貝葉寫本, text of Buddhist or
non-Buddhist religion, hand-written on the
sheet of palm-leaf.

- Palsa See 'Sāl-tree.'
- Para-Brahm 勝梵, Brahma-in-itself.
- Parinirvāṇa 般涅槃, same as 'Nirvāṇa.'
- Parthia 安息, an ancient kingdom in Persia.
- Pāṭariputra or Patna 波吒釐子城 (華氏城), the capital of Magadha Kingdom.
- Philo A Pharisee.
- Piṭaka 藏, collection (see 'Tripiṭaka').
- Pratyekabuddhayāna 緣覺乘.
- Puruṣa 丈夫, manly being.

Q

- Questions of King Milinda 彌隣陀王問 (那先比丘經).

R

- Rāja 王, king.
- Rājagṛiha 王舍城, the capital of Magadha.

Rūpa 色, 色像, image.

Regents, Four 四天, four heavenly gods who protect the world.

S

Saddharma Puṇḍarīka Sūtra 妙法蓮華經, one of the famous Mahāyāna canons.

Sal-tree Modern dialectic spelling of Ṣāla (娑羅樹).

Samādhi 三摩地, a kind of Buddhist meditation.

Samāpatti 等至三昧, a high grade of meditation.

Sambodhi 三菩提 (正覺), 'true enlightenment.'

Sambhogakāya 報身, 'Body of Compensation.'

Sāṃkya-Yoga 僧企耶瑜伽, one of the six systems of Indian philosophy.

Samsāra 流轉界, world of phenomenal existence.

Samyutta 僧述多 (雜部), miscellaneous collection of the Pāli tripiṭakas.

Sanchi A village where the famous stūpa is existing.

- Saṅgha 僧伽, Buddhist order (see 'Triratna').
- Sarvajña 一切智, 徧知, 'the Omniscient One,' epithet of Buddha.
- Sarvāstivādins 一切有部, an early Buddhist school holding materialism.
- Sāvattihī 舍衛, capital of Kosala kingdom.
- Sattā 師, 'the Teacher,' or the Master.
- Sentient beings 衆生, living beings.
- Siddhārtha 悉達多, Çākyamuni's name when he was a prince,
- Sila 戒, Buddhist commandment.
- Stūpa 卒堵波, pagoda.
- Sorrow, (Truth of) 苦諦
- Sorrow's Cause, (Truth of) 集諦
- Sorrow's Ceasing, (Truth of) 滅諦
- Sugata 善逝, 'the Happy One,' or the Buddha.
- Sukhāvatī-vyūhas 佛說無量壽經, 佛說阿彌陀經, canons of the Pure Land schools of the Mahāyāna Buddhism.

Sumeru 須彌山, the highest central mountain according to the old Indian cosmology.

Sūtra or Sutta 經, Buddhist scripture.

T

Tāmaralīpti Present Tamluk.

Tathāgata or Tathāgato 如來, 'One who has come out of the Truth,' or the Buddha.

Tantrism 真言教, a mystic school of Buddhism.

Taouist 道教徒, follower of Taoism in China.

Three Honourable Ones Same as 'Triratna.'

Three Worlds 三界, three different realms of inferior existences.

Tipiṭaka or Tripiṭaka 三藏, three divisions of the Buddhist canon, consisting of Sūtra (經), Vinaya (律), Abhidharma (論).

Tisaranam 三歸, threefold refuge in Buddha, his teaching or Dharma, and his order or Saṅgha.

Trikāya 三身 (法身, 報身, 應化身), three bodies of

Buddha in Mahāyāna.

Trimurti 三種現體, Hindu triad.

Triple Gem same as 'Triratna.'

Triratna 三寶(佛,法,僧), three symbols of worship
in Buddhism.

Trīṣṇa 渴愛, lust.

Ts'aidam Northern region of Tibet.

U

Uddaka Rāmaputta 鬱陀迦羅摩子

Upāsaka 優婆塞, lay disciple.

Upāya 方便, mean or way.

Urga 庫倫

V

Vagrattva (Vajrasattva) 金剛薩埵, the second
patriarch of the Shingon Sect.

Vahūka The cow on whose horn the earth is said to rest in the old Indian cosmology.

Vaidikas 韋陀論師

Vajrayāna 金剛乘, the mystic teaching of Mahāyāna Buddhism.

Vaisali, Veṣālī, or Vesālī 吠舍離城, capital of the Licchavī tribe.

Veda 吠陀, the oldest religious literature in India.

Venerable, the 尊者, 長老

Vibhajjavādin 上座部, a conservative branch of early Buddhist schools.

Vihāra 淨舍, temple and its annex.

Vinaya 律, rules of the Buddhist Order. (See 'Tripiṭaka.')

W

Way, (Truth of the) 道諦

Wu-ti 武帝 (前漢), emperor of the Former Han.

Y

Yakṣa 藥叉 (施碇主); demi-god attending kūverā,
god of wealth.

Yarkand 莎車

Yoga 瑜伽, a kind of meditation.

Yoga-chara Bhumi 瑜伽師地論, a canonical text of
the Shingon Sect.

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